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## LITERATURE.

*Australian Ballads and Rhymes*: Poems inspired by Life and Scenery in Australia and New Zealand. Selected and edited by Douglas B. W. Sladen. (Walter Scott.)

THE beginnings of a literature must always be deeply interesting, and the beginnings of Australian literature are peculiarly so. Two reasons may be mentioned—first, that Australia is the only continent whose history dates back scarcely more than a hundred years (for of aboriginal history there is none); and secondly, that Australian literature, properly so called, came into being hardly more than forty years ago. Literature of an imaginative order cultivated under such conditions receives an advantage and encounters a difficulty at one and the same time—an advantage so far as modes of life and thought and aspects of external nature are all new and unworked; a difficulty so far as it lacks legend or historical foundation, which is often so great a stimulus to imagination. Whether the advantage or the difficulty preponderate must be a matter of individual opinion; but the present writer would be disposed to think that the sight of the "Pacific's sunny waves" keeping holiday along the "far-stretching shores" of "Summer's home" beyond the sea, and the profound stillness of evening under the azure sky of the Southern Cross, would make up for the want of many an old-world story.

Considering how short a time it has had an individual existence, it is not surprising that Australian literature should be so little familiar in England. For, although the poems of Lindsey Gordon, Kendall, Alfred Domett, and Mr. Brunton Stephens are known to a few, and Marcus Clarke's powerful novel, *For the Term of His Natural Life*, is appreciated probably by a wider circle of readers, and although Mr. Patchett Martin has introduced Lindsey Gordon to the public in *Temple Bar* and Mr. Stephen Thompson has written a thoughtful article on the subject generally in a recent number of the *Contemporary Review*—very little criticism has appeared. Hence Mr. Douglas Sladen's pretty little volume is doubly welcome, not only as the first poetical anthology of the "youngest born of Britain's great dominions," but for its pleasant introduction to the singers whose songs have made it up, and for a valuable study of Henry Kendall as a bush poet. It was not to be expected that these singers of a new hemisphere should always be strong in the mechanism of their art, for the genuine poetic impulse in such a case usually precedes a sense of the necessity for what has been aptly called the "mere scaffolding of poetry." Nevertheless it must be added that little can be urged on the score of technical imperfection against the writers quoted in this

book. But, should any reader feel a deficiency in respect of poetic form, let him turn to the prefatory essay and find a sufficient excuse. Mr. Sladen says:

"Those who have contributed to this volume are, for the most part, people who loved the free air of the mountain top, and the mysteriousness of the forest, the fierce excitement of race and chase, the honest thrill of manly sports, and the glory of nature—from the magnificent Australian sky down to the fringed violet or the azure wren. Not a few of them have, in what Gordon calls the "old colonial days," had their lives hanging on a thread in the perilous march of exploration or guerilla warfare with bushrangers and aborigines. This volume is essentially the work of people who have meditated in the open air, and not under the lamp; and, if its contents oftentimes want the polish that comes only with much midnight oil, they are mostly a transcript from earth and sea and sky, and not from books.

"Not that Australia has lacked poets, like her own child Kendall, as smooth as a pebble polished with the tireless patience of the waves. But these are the exceptions; and we confess that, for the most part, we hope to please the reader with what our poets have to say, rather than the way in which they say it."

If we may pass over Wentworth—born in Norfolk Island in 1791, and a competitor for the prize poem on "Australasia" won by Praed at Cambridge, but better known as the founder of responsible government at Sydney—we may term Charles Harpur the Homer of Australia, though his poems were first published in 1840. Of those here given, "The Aboriginal Mother's Lament" has distinct pathos, and a certain quiet dignity; while "The Creek of the Four Graves" (in blank verse—a form not much affected by contributors to this volume) describes vividly an old colonial experience, and a struggle with those "whose wild speech no word for mercy hath." Space will only permit me to quote one stanza of the poem which Kendall dedicated to his memory:

"And far and free, this man of men,  
With wintry hair and wasted feature,  
Had fellowship with gorge and glen,  
And learned the loves and runes of Nature."

Kendall will always be remembered as the first writer, possessing genuine poetic gifts of a high order, who was a native-born Australian. He is pre-eminently the poet of nature. Here is a passage of true delicacy and beauty:

"October, the maiden of bright yellow tresses,  
Loiters for love in these cool wildernesses;  
Loiters, knee-deep in the grasses, to listen  
Where dripping rocks gleam and the leafy pools  
glisten:  
Then is the time when the water-moons splendid  
Break with their gold, and are scattered or  
blended  
Over the creeks, till the woodlands have warning  
Of the songs of the bell-bird and wings of the  
Morning."

And how delightful is his "September in Australia," which is original also, despite what its metre shows him to have learnt from Mr. Swinburne. But, indeed, all Kendall's poems are more or less charming, and it would be easy to write an article in their praise, dwelling on his power of word-painting. Lindsey Gordon is here represented by "The Sick Stock-Rider" and "The Exile's Farewell." The former poem is, in its own way, a masterpiece; once read it will never be forgotten. And it is remarkable as owing its

strength to a rare combination of many very different qualities. Mr. Sladen's critical remarks on Gordon are especially happy; but I should be disposed to differ from the opinion he expresses as to the superiority of others of his poems over "How we beat the Favourite"; and I think Mr. Stedman does it mere justice when he calls it "the best racing ballad in the language." The influence of the writer of such original and perfect work of its kind as this ballad or "The Roll of the Kettledrum" will spread, not only in Australia, but wherever horses are loved and martial ardour kindled; and men will think with the deeper regret of the wasted life and sad fate of the poet. Though represented here by some verses, not without a certain daintiness and imaginative fervour in the grim simile with which they close, Marcus Clarke will be best remembered by his novel, and by the appreciative, yet discriminating notice of Lindsey Gordon prefixed to the posthumous edition of Gordon's works. Alfred Domett, the hero of Mr. Browning's "Waring," is the most noteworthy of New Zealand poets. He is represented here solely by selections from "Ranolf and Amohia," a poem which, despite many faults, will live—not only because of its genuine poetic beauty, but because its descriptive passages depict scenes, such as the famed Pink Terraces, that have now passed away.

Mr. Sladen has not neglected the claims of Australian poetesses. Both the lyrics he gives from Mrs. J. G. Wilson are poetical in substance and tuneful in diction. The second is called "A Spring Afternoon in New Zealand":

"We rode in the shadowy place of pines,  
The wind went whispering here and there  
Like whispers in a house of prayer.  
The sunshine stole in narrow lines,  
And sweet was the resinous atmosphere.  
The shrill cicada, far and near,  
Piped on his high exultant third.  
Summer! summer! he seems to say—  
Summer! He knows no other word,  
But trills on it the livelong day;  
The little hawk of the green,  
Who calls his wares through all the solemn  
forest scene.

"A shadowy land of deep repose!  
Here where the loud nor'-wester blows,  
How sweet, to soothe a trivial care,  
The pine trees ever-murmured prayer!  
To shake the scented powder down  
From stooping boughs that bar the way  
And see the vistas, golden brown,  
Stretch to the sky-line far away.  
But on and upward still we ride  
Whither the furze, an outlaw bold,  
Scatters along the bare hillside,  
Handfuls of free uncounted gold,  
And breaths of nutty, wild perfume,  
Salute us from the flowering broom.  
I love this narrow sandy road  
That idly gads o'er hill and vale,  
Twisting where once a rivulet flowed  
With as many turns as a gossip's tale.  
I love this shaky, creaking bridge,  
And the willow leaning from the ridge,  
Shaped like some green fountain playing,  
And the twinkling windows of the farm  
Just where the woodland throws an arm  
To hear what the merry stream is saying.

"Stop the horses for a moment, high upon the breezy stair,  
Looking o'er plain and upland, and the depths  
of summer air,  
Watch the cloud and shadow sailing o'er the forest's sombre breast.  
Misty capes and snow-cliffs glimmer on the ranges to the west.

Hear the distant thunder rolling, surely 'tis the making tide  
Swinging all the blue Pacific on the harbour's iron side.  
Now the day grows grey and chill, but see on yonder wooded fold,  
Between the clouds a ray of sunshine slips and writes a word in gold."

Mrs. Hubert Heron's "Explorer's Message" tells tenderly a pathetic story of not unfrequent occurrence in "old colonial days." I regret that I have only space to give a brief extract from her poem "Braidwood," descriptive of upland scenery in New South Wales:

"No sound is heard  
Save the deep soughing of the wind amid  
The swaying leaves and harp-like stems, so like  
A mighty breathing of great mother earth,  
That half they seem to see her bosom heave  
With each pulsation as she living sleeps.  
And now and then to cadence of these throbs  
There drops the bell-bird's knell, the coach  
whip's crack,  
The wonga-pigeon's coo, or echoing notes  
Of lyre-tail'd pheasants in their own rich tones  
Mocking the song of every forest bird.  
Higher the travellers rise—at every turn  
Gaining through avienued vista some new  
glimpse  
Of undulating hills, the Pigeon-house  
Standing against the sky like eyrie nest  
Of some great dove or eagle. On each side  
Of rock-hewn road, the fern trees cluster  
green,  
Now and then lighted by a silver star  
Of white immortelle flower, or overhung  
By crimson peals of bright epacris bells."

Mr. Brunton Stephens, Mr. Patchett Martin, and Mr. Garnet Walch are writers of a widely different character, yet each possesses qualities of a high order; and it is especially to them that we must look for the future of poetry in their continent. Mr. Brunton Stephens's poem called "The Midnight Axe" is a vivid and weird story of crime, containing in a large measure the attributes which thrill us in Hood's "Dream of Eugene Aram"; while, as a proof of his versatility, he gives us "My other Chinese Cook" and "Drought and Doctrine," which are both genuinely humorous. Mr. Patchett Martin's "Bush Study à la Watteau" is clever, piquant, and witty; indeed, it is as a writer of light humorous verse that this poet especially excels. Mr. Garnet Walch has succeeded both in serious and humorous verse. His "Little Tin Plate" is a pretty tale forcibly told of the death of a little child at the diggings, and of a father's grief and fidelity to his memory. Again I must regret that space does not permit me to make extracts. Nowhere more than in his Nature poems descriptive of Australia does Mr. William Sharp show his genuine poetic gift. The first of the excerpts from him is entitled "Bell Birds," and contains the notable line

"And Silence woke and knew her dream was day."

Had it been possible I would have wished to refer to Mr. George Gordon McCrae, who wrote the fine poem "Balladeadro," descriptive of native life and tradition, to Mr. Percy Russell, to Mr. John Bright (an early friend of Lindsey Gordon), and to Mr. Thomas Heney, author of "The Hut on the Flat." I must be permitted, however, to give a lyric by Mr. Philip J. Holdsworth—

vivid and passionate as such a lyric should be:

"MY QUEEN OF DREAMS.

In the warm-flushed heart of the rose-red West,  
When the great sun quivered and died to-day  
You pulsed, O star, by yon pine-clad crest,  
And throbbled till the bright eve ashened grey.

Then I saw you swim  
By the shadowy rim  
Where the grey gum dips to the western plain,  
And you rayed delight  
As you winged your flight  
To the mystic spheres where your kinsmen reign!

O star, did you see her? My queen of dreams!  
Was it you that glimmered the night we strayed  
A month ago by these scented streams?  
Half-checked by the litter the musk-buds made?  
Did you sleep or wake?—  
Ah, for love's sweet sake,  
(Though the world should fail, and the soft stars wane!)

I shall dream delight  
Till our souls take flight  
To the mystic spheres where your kinsmen reign!"

Surely it is well that poems such as these, dealing more or less spontaneously with life and nature under unconventional conditions, should be made readily accessible—when, as Mr. Stedman has just told us, our present-day verse is too artificial. We must, therefore, hope that this interesting little volume may have the undoubted success it deserves.

H. T. MACKENZIE BELL.

STUART RULE IN SCOTLAND.

*The Lauderdale Papers.* Edited by Osmund Airy. (Printed for the Camden Society.)

*Robert Ferguson, the Plotter.* By James Ferguson. (Edinburgh: David Douglas.)

"English Worthies."—*Claverhouse.* By Mowbray Morris. (Longmans.)

MR. AIRY, in this careful edition of the Lauderdale correspondence, has given valuable material for the history of a critical period. His papers in the *Quarterly Review* for April 1884, and in the *Historical Review* for July 1886, present a clear, if not an unbiassed, narrative of its main events. It is a pity that he did not feel himself at liberty to correct the vile and valueless spelling of the correspondence. Printer and reader should have been spared a useless repetition of this part of the editor's task. A list and *précis* of the letters would have been welcome—for the index is not of the fullest. The volumes can hardly be said to be interesting, though that is the fault of nobody but the writers. The spectacle afforded us of rascality triumphant (or, if militant, mainly with other rascality) is not exhilarating; and one had need be a strong partisan to sympathise much with the victory of either side.

Concerning this period, a fierce contest was waging some thirty years back among our countrymen north of the Tweed—Southrons held aloof, as became them. The heroes of that *Iliad* were (omitting lesser names) Prof. Aytoun, Mr. Mark Napier, and Principal Tulloch. Macaulay, the Ate of the conflict, died at the end of the year in which Mr. Napier's book on Claverhouse appeared; but had he lived he would probably have "gone on never-minding." His siege had been laid in due form, like that of the Abbé of the anecdotes, and was too complete a work for reconsideration. He had re-awakened popular

interest in history; and a bold and free handling, with plenty of contrast and no hesitation, was essential to his method. Picturesque and "cock-sure" history has its cost. Fluency must tremble down to stammering, if every broad statement and telling antithesis be paused upon and subjected to strict examination.

Party spirit has had full sway over the writers on this period. There is not much to choose between the animus of Wodrow and that of Napier. Of its overt manifestations the reader has warning, but the unauthorised inference or the quiet *suppressio veri* is a harder matter to fight. When Napier is silent on the case of Hialop, or makes perfectly sure of the pardon of an offender expressly left "to the mercy" of Claverhouse's lieutenant-general; when a Tory biographer of Sharpe equivocates about the promise of safety made to Mitchell, and scouts the possibility of any bishop detaining a letter of grace—such slurrings are as likely to pass unchallenged as the "common fame" allegations of Wodrow.

The value of the Lauderdale Papers is that they give us unimpeachable evidence as to the character and aims of the men who governed Scotland, and significant (if not so positive) indications of the temper of their opponents.

Lauderdale himself was a renegade, base as the "tyke" by whose "three skips" he so often expresses his contempt. His spring of action was ambition of the most vulgar sort. His strength lay in the personal favour of Charles, which he obtained and secured by slavish dependence on the king's pleasure. Therein he had the congenial support of Rodgers and Chiffinch, "very kind and civil at all times." To his abilities—mainly consisting in a dogged, unscrupulous persistence—Mr. Airy does full justice, "with advantages." Lauderdale used them of set purpose to bring his native country—"poor old Scotland"—into utter subjection to his royal master.

The maintenance of episcopacy by Lauderdale (whose religious bias, if he had any, was to presbytery) was a venial fault. The remembrance of his earlier days supplied a constant incentive to watchfulness. He could not forget how potent a factor in the Great Rebellion had been that very Covenant whose resurrection was now threatened and whose name was still a spell to conjure with. Nor were the victories of the Long Parliament wholly unavailing, even in Scotland. When the Court of High Commission was set up, it was an anachronism and fell within the year; and the proclamation, fining landlords on whose estates conventicles were held, was allowed to become a dead letter.

The imposition of episcopacy was, so far as we can gather, neither invited nor repudiated by any national feeling. When such a feeling has existed in Scotland, its manifestations have been unequivocal. The ministers, of course, resented their loss of power; but from their own admissions of the lukewarmness of that generation we may gather that the prospects of such a change did not perceptibly check the full-flowing tide of loyalty. In the absence of other irritations, those who disliked the bishops would probably have grumbled, yet submitted. But "the Whigs were dour



and the Cavaliers were fierce," and the repeated collisions between the Cameronian flint and the governmental steel at length kindled a conflagration. With the smouldering, kindling, blazing stages of that conflagration it was the business of Claverhouse to deal. The sectaries were embittered and rendered desperate by the sense of national defection from their principles. They knew that they were a minority, a "remnant"; but they claimed to be the real nation, and demanded not indulgence but supremacy. There was for a while hypocrisy on both sides—an affectation of tolerance, and an affectation of loyalty—but the feeling of irreconcilable hostility was there; and the instinct was just, whatever may be said as to the methods of the conflict.

The position of the episcopal clergy was wretched enough. They were blamed for not doing what they had no power to do. The bishops, seeing that the disorder in the Whig districts not only was an obstacle to the general welfare, but rendered the due performance of their own functions an impossibility, suggested practical measures for dealing with the growing anarchy, and are styled "bad men" for their pains by Mr. Airy. He thinks that they suggested the inbringing of the Highland host; but he adduces no evidence for that opinion, while he has recorded the fact that Athol, one of the "opposition" lords, had himself first proposed that measure in council. After all, the government had to be carried on, and from the baseness of the men in power we must not rashly infer that all resistance to them was founded on piety or patriotism. Two months before the coming of the Highland host, the Ayrshire covenanters had been working by a sort of moonlighter organisation, had broken into the house of the minister, and had threatened to kill him if he preached again.

Had Lauderdale been a better man, he would doubtless have been able to make better use of Leighton—that earnest but reclusive spirit, an ecclesiastical Falkland vainly "ingeminating Peace." But Leighton's failure must not be laid wholly to the charge of Lauderdale. Leighton was amazed, and lost his way "among the thorns and dangers of this world," and had not Falconbridge's energy to break through the briers or cobwebs in his path. He lacked ability to rule, and so his virtue shone bright and calm, but lonely and useless. And it suited the court policy to have creature-bishops who might be played, and bullied, and deserted as might turn out expedient.

The opposition lords had no very lofty principles. Their resentment against Lauderdale was mainly personal; and their patron at court was Monmouth, whose frivolous, not to say treacherous, character is set in a new light by Mr. Ferguson's lately published study of his namesake the Plotter.

Charles, notwithstanding all his protestations that he intended to maintain his authority, was clearly that "sovereign lord, the king, whose word no man relied on." To the terror of Lauderdale's agents, he admitted the opposition lords to kiss his hand; and there is something comic in the reiterated, but evidently half-hearted, assurances that all was well, which those agents nervously sent to the anxious viceroys.

Moving among this base and motley crowd, the calm stern figure of Claverhouse acquires by contrast an added dignity; but his career is scarcely full enough for such a memorial as Mr. Morris has endeavoured to raise. He is the hero of one battle. His place among English worthies seems disputable. That he was not a type of the Scotch loyalists of his day, however much to his credit personally, does not add to his value as a subject of biography. And even the contrast he presents to his fellow officials is not fruitful of instruction; for his close reserved character did not fence in any marked originality. Even in his military capacity he was avowedly an imitator of Montrose.

Mr. Morris has made a very fair defence for his hero. Claverhouse was a man under authority, and was very careful not to exceed its measure. He held severity to be the truest mercy in dealing with rebellions.

"I am as sorry to see a man die, even a Whig, as any of themselves; but when one dies justly, for his own faults, and may save a hundred to fall in the like, I have no scruple."

To the straggling, struggling, but mainly victorious volumes of Napier Mr. Morris is deeply indebted; and he has brought discretion, judgment, and literary ability to his work. With the enormous Wigton episode he is happily unconcerned. The John Brown incident he has put in its right light, and he has not followed Napier in his rash assumption that the younger Brown was spared. In the case of Andrew Hislop (which Napier, with more prudence than candour, omitted to mention) Mr. Morris makes some little fight, but at last fairly throws up his brief with a comparison of Claverhouse to Pilate—"He preferred his own convenience, and the prisoner was put to death."

Dundee's brief military career is the subject of an interesting and animated narrative, and his private history is set forth as fully as the meagre materials allow. There is an involved and mysterious transaction about the transfer of land from the Lauderdale to Claverhouse, very circumspcctly condensed from Napier, but made, if possible, a trifle darker than before.

As to the upshot—the character of Claverhouse—it is (as usual) to little purpose that anybody gleans after Scott in his chosen fields. The Queensberry papers, disinterred by Napier, might, if discovered in time, have availed to temper the harshness of Macaulay's judgment; but it is difficult to see that Scott's estimate would have been essentially, if at all, altered. Even after reading Mr. Morris, much more after reading Napier, we turn for fuller light, for relief, refreshment, and repose, to the ever-living portraiture of Claverhouse in *Old Mortality*. And his ghost (like another apparition) vanishes with a melodious twang to the music of "Bonnie Dundee."

R. C. BROWNE.

#### TWO BOOKS OF TRAVEL IN THE LEVANT.

*Letters from Crete.* By Charles Edwardes. (Bentley.)

*Pen and Pencil in Asia Minor; or, Notes from the Levant.* By William Cochran. (Sampson Low.)

MR. EDWARDES'S book is one that ought not to be judged from its table of contents. A

glance at this makes it plain that he did not see much of Crete; in fact, his acquaintance with that island was confined to a residence of some duration in Canea, the capital—or, rather, in one of its suburbs—a visit to the town of Candia, and two or three excursions into the interior. But the real merit of his work lies outside the sphere of topography. It is to be found in a feature of his writing, for which in one place he apologises to the correspondents to whom his letters are addressed—his "trivial observations on human nature." These certainly need no apology, for Mr. Edwardes has the gift of seeing in ordinary men and women and ordinary occurrences more than other people would see in them. Besides this, his impressions of nature are those of a painter—only the suggestiveness of his imagination saves his descriptions from the fault of word-painting; and he possesses a considerable vein of humour. In his preface he tells us that one of the books which he took with him to Crete was Curzon's *Monasteries in the Levant*; and there is ample evidence in his narrative that he had imbibed the spirit of that delightful book. Until we had read these letters, we were unaware how much might be made of an Englishman's ignorance of foreign languages. The author informs us that, beyond his native tongue, he knows no language except a little French—"invertebrate French"; and, consequently, as he established himself in a native house, and carried out his furnishing, housekeeping, bargaining, and general intercourse with the natives without the help of an interpreter, he had numerous difficulties to encounter. To say the truth, we hear rather too much of these before the end of the volume is reached; but some of the incidents thus produced are very amusingly described. Here, for instance, is the story of the purchase of furniture:

"As my furnishing could not be postponed, we went from this quarter of the town to that, I seeking what I thought necessary, and Georgio and the ass carrying what I purchased. But I trust in mercy I may be spared such another series of wrestles of wits and tongues, handicapped as I was with no adequate knowledge of Greek. How, for instance, would you express that you wanted your bed to be of wool, not feathers; that you were not fond of green counterpanes as compared with purple; that you felt sure the price for such and such a thing was outrageous unless there was good reason for contrary argument, and so on—all by signs and frantic attempts at onomatopoeic illustration? I simulated lying on the counter when I wanted a mattress, put my cheek in my hand for a pillow, and tucked the shopman's coat up to my neck to symbolise counterpane, blankets, &c. And the way it amused everyone except myself made me the more impatient! Georgio grinned without ceasing; and there was so much general laughter that even the weak ass took heart of grace, and indulged in several discordant prolonged brays, which sounded derisive."

But these linguistic deficiencies were productive of corresponding benefits. The English fleet was lying at this time in Suda Bay, and there was a talk of the cession of Crete to England. The political world of Canea was consequently in a state of excitement; and under such circumstances a limited vocabulary might be mistaken for reserve. Accordingly Mr. Edwardes, when relating a

conversation which he held with the French consul, tells us: "The caution with which I moulded my French sentences has convinced him that I am a diplomatist." In describing his every-day life, he gives the following account of the capture of the inevitable fowl for dinner.

"I am obliged now and then to descend into the garden and prick down this or that bedraggled bird for instant death. If it is a hen, it proves to be one that has laid eggs until she can lay them no more; if a cock, an ancient bird, the rheumatism of whose stiffened joints makes him the last in the general scamper of escape from an inspection that might prove fatal to any one of them."

This last sentence is not unworthy of a place in the famous mock-heroic description in *Eothen* of the slaughter of the fowls by the British deputy-provisionary-sub-vice-pro-acting-consul at Paphos. But this sort of drollery, though it ripples through Mr. Edwardes's book, is only an accompaniment to a sympathetic interest in the people among whom he was thrown. In particular, his description of the inhabitants of a leper village—for there are several of these in Crete—is highly pathetic. Through the medium of this record of every-day incidents a good deal of information is to be gathered about Cretan politics and their moving causes. In his account of these the author is very impartial. He believes that the people with their present constitution are well off under Ottoman rule, while at the same time he recognises that the memory of the treatment which they have themselves survived, and the traditions of former persecutions which have been handed down from their ancestors, render it impossible for them to be content with any form of Turkish government. The stories which he has to tell of outrages against Christian women by Moslems, even in times of peace, go far to justify this view.

We will add one more passage from this book, as a favourable specimen of Mr. Edwardes's power of describing scenery. It represents the Cretan Ida as it appeared in the spring-time, when it is covered with snow.

"There is one other presence that has to be acknowledged—that of Mount Ida, sixty miles away. I had looked at this holy hill again and again while we were going along; but had not recognised that it was at all concerned with the earth on which we were treading. Far away, over the nearer hills, there was a grey mist where earth and sky seemed to meet, and in one place this mist was white instead of grey. Gradually I caught myself tracing a shadowy form through this uncertain atmosphere, and at last I understood that this etherealised shape was not essentially ethereal."

Mr. Cochran's *Pen and Pencil in Asia Minor* is in many ways a contrast to this. Notwithstanding the dancing dervishes at full twirl that are represented on the cover, it is a businesslike volume, full of substantial matter. The primary object which the author had in view in making his journey was to enquire into certain points connected with the silk trade. Mr. Cochran had been for many years a student of silk-production, and had endeavoured to bring about the introduction of that branch of industry into parts of the British empire where it did not exist, though the climate was suited for the purpose,

especially New Zealand and Ceylon. But he felt that it was of the first importance to secure a remedy for the diseases that have decimated the silkworms of Europe, and are rapidly destroying those of China; and, as he was aware that such a remedy had been discovered by M. Pasteur, and that this was being practically applied in the neighbourhood of Smyrna by Mr. John Griffith, an experienced silk-farmer, he went to Asia Minor, in order to learn by personal observation how far the experiment was successful. The result was that he was perfectly satisfied; and as he found that sericulture was being carried on there on a large scale and according to the most approved methods, he has devoted nine chapters of his book to a detailed account of the whole subject, including the production, rearing, and educating of the silkworm; the maladies to which it is subject, and the remedies for them; the silk harvest and its preliminaries; and the varieties of the mulberry, and the best modes of growing them. This copious discussion, based as it is on the experience of a working system, ought to be of great value, both to students of the question and to persons engaged in the trade.

In order to avoid the tediousness of a continuous treatise, Mr. Cochran has introduced these technical chapters in various parts of the narrative of his journey after his arrival at Smyrna. Other chapters are devoted to similar subjects, connected with trade and manufactures, such as the making of Turkey carpets, and German competition. His remarks on the last point corroborate the reports which have reached our ears of late from various parts of the globe, to the effect that German traders are more enterprising and more successful at the present time than English; and the reasons which he assigns for this are the same that have been given elsewhere—viz., first, that they are better educated, especially in respect of the knowledge of languages, and by this means are better qualified to communicate directly with the natives; and, secondly, that they are more elastic in adapting themselves to their customers, and, instead of forcing upon them the articles which are produced with least trouble to the manufacturer at home, endeavour to provide them with articles which suit their taste. To these reasons we may add a third, which Mr. Edwardes notices when speaking of the commerce of Crete, that British merchants grant no credit to the native dealers, whereas Austrians and Germans allow from three to six months' credit and give facilities for exceeding those terms.

Mr. Cochran's narrative of his journey is not the least businesslike part of his volume. He gives it in full, from a description of sea-sickness in St. George's Channel, after starting from Liverpool, to an account of the Isle of Anglesea on his return to Holyhead. Much of this might have been omitted with advantage, but we are in some measure reconciled to it by the author's genial and sensible mode of writing. During his residence in the East he visited Constantinople, the sites of the Seven Churches of Asia, and other places near the west coast of Asia Minor; and, besides giving an account of these, he has described the Greek and Turkish institutions of Smyrna, and has discussed at length the question of

brigandage, which has long been a burning one in that neighbourhood. Perhaps the most graphic notice in the volume is that of the site of Hierapolis with its petrifying waters, which, having poured for centuries over cliffs three hundred feet in height, have produced incrustations that present the appearance of frozen cascades. It should be added that the book is profusely illustrated with woodcuts, which are taken partly from photographs and partly from the author's sketches. Many of the latter, especially the vignettes, are charmingly pretty. Among the most attractive are the views of the Dardanelles and the Bosphorus, of the snowy peak of Mount Cadmus in Phrygia with the windings of the Maeander, and of the channel between Euboea and the island of Andros. Those of Mr. Cochran's readers who get tired of his "pen" will find ample compensation in his "pencil."

H. F. TOZER.

#### RECENT WORKS ON THE HISTORY OF ISRAEL.

*Histoire d'Israel.* Par Ernest Renan. I. (Paris: Calmann Lévy.)

*Storia degl' Israeliti dalle origini fino alla Monarchia*, secondo le fonti bibliche criticamente esposte. I. By D. Castelli. (Milan: Hoepli.)

Our readers may be surprised to hear of two new books on the history of Israel after the startling and profound works of Nöldeke, Wellhausen, Robertson Smith, Kuenen, and Stade, the last of which appeared only a year ago. What new documents have been brought to light that would justify two works on such well-trodden ground? It is true that M. Naville has discovered the site of Pithom, and found there bricks made without straw—a fact related in Exodus; but this discovery does not help to elucidate the immigration of Israel into Egypt, nor their emigration from it. The Moabite stone has been known for fifteen years, and has even been declared lately a fabrication. Assyrian inscriptions have not of late added much to Biblical history. Moreover, the critical school being unanimous on the point that the Hexateuch (the Pentateuch and Joshua) has been compiled from three chief documents, viz., the Yahwistic, the Elohist, and the Editorial or Redactorial, their differences now relate solely to the question of still further subdivisions, such as the second Elohist and the late interpolator. But all this concerns the history of the Bible, and not of the people of Israel as a political body. On the other hand, the advanced historians of Israel agree that the patriarchal narratives are not historical; that Israel, as a whole, never went to Egypt, and, in consequence, never came out of it as a compact nation; and, finally, that the conquest of Palestine was never made as described in the Pentateuch and in Joshua.

What then is the object of M. Renan's and Prof. Castelli's histories of Israel, if all that they have to tell can be obtained from the translation of the German or the Dutch? And, after all, is it worth while to write a negative history? Prof. Castelli, for instance, sums up the whole historical part of Genesis with the following adaptation of Deuteronomy xxvi. 5, in a plural form: "I miei antenati erano Siri nomadi, emigrano in Egitto, dove dimo-



rarano." The rest is legendary! M. Renan, who forestalls our objection against writing a history of Israel without accepting the Hexateuchal documents as historical, makes the following statement in his classical preface:

"Cette histoire mécontenta les esprits étroits à la française, qui n'admettent pas qu'on fasse l'histoire de temps sur lesquels on n'a pas à raconter une série de faits matériels certains. Des faits de ce genre, il n'y en a pas dans l'histoire d'Israël avant David. Pour contenter les historiens de cette école le présent volume devrait être une page blanche. Une telle méthode est, selon moi, la négation même de la critique. Elle a un double inconvénient. Elle mène ou à une crédulité grossière ou à un scepticisme non moins aveugle: les uns admettant les fables les plus indigestes; les autres, pour ne pas admettre de fables, rejetant de précieuses vérités. Le fait est que, sur des époques antérieures à l'histoire proprement dite, on peut encore avoir beaucoup de choses. Les poèmes homériques ne sont pas des livres d'histoire; et pourtant, est-il une page plus éclatante de lumière que le tableau de la vie grecque mille ans avant Jésus Christ qui nous est offert par ces poèmes? Les récits arabes antislamiques ne sont pas de l'histoire; et pourtant, il est permis de faire d'après ces récits des peintures d'une surprenante vérité. Les romans arthuriens du moyen âge ne renferment pas un mot de vrai, et sont des trésors de renseignements sur la vie sociale de l'époque où ils sont écrits. Les légendes des saints, pour la plupart, ne sont pas historiques, et néanmoins elles sont merveilleusement instructives pour ce qui tient à la couleur des temps et aux mœurs."

Following this poetical view, M. Renan is right in employing the Hexateuchal documents to write in his well-known brilliant style a poetical history of the nomadic life of Israel according to the story of the patriarchs, the conception of *Yhwh* according to Moses's narrative of what happened on the Horeb or Sinai, the history of the Beni Israel in Egypt, and their wanderings in the desert. But, since the documents bearing on these subjects are recorded as late as the ninth century B.C., and many yet later, how can they be made use of for real history? Better justified is Prof. Castelli when he calls this part of the description the legendary history of Israel. However, giving up the pedantry of words, we may say that M. Renan's book is admirable and attractive in general; but his comparison of the Biblical narratives with late Eastern and Western literary productions must be taken as purely poetical. From his great knowledge of Semitic inscriptions, he is master in the part where he treats the mythological past of Canaan. Of course, for the epoch of the Judges, and much more for that of Saul and the early career of David up to his entry in Jerusalem, with which his first volume finishes, he stands on firmer ground. Perhaps it would have been better to avoid expressions like "le brigand d'Adullam"; but I suppose we must admit poetical licenses. Anyhow, M. Renan will introduce the Old Testament by his splendid style to his compatriots, just as he did with his *Origines du Christianisme*; and that is something for a country where the Bible is scarcely known. Translations of Wellhausen and Kuenen would not have done the same service.

Prof. Castelli proposes to himself the same object for his fellow-countrymen in Italy, where the Bible is no better known, and where

Biblical criticism is quite a foreign study, even to the learned class. He does not pretend to brilliancy, but he makes clear to his readers what has been done by his predecessors in all countries in the field of Biblical criticism. In fact, we may safely say that he is more intelligible and accessible than the German works on this subject. In many points he follows his own way, and is therefore very often original. He employs, like Kuenen, the terms "prophetic" and "sacerdotal" documents instead of the usual Jehovistic and Elohistie. His putting side by side the different documents of the same narrative (as he has also done for the legislative part in one of his previous works)—such as the creation, the deluge, the genealogical tables, and other documents—will prove very convincing as to their duality. We hope that in his second volume, which will begin with Saul, he will give a comparative table concerning the various authors of the different documents. Perhaps M. Renan will do the same in his second or third volume.

We may mention, in conclusion, two remarkable essays recently published in German relating to the split between Judah and Israel in the time of Rehoboam. The one by Dr. Maybaum (in the *Zeitschrift für Völkerpsychologie u. Sprw.*, xvii., 3, p. 290), where the author tries to prove that Shiloh was destroyed by Rehoboam, and consequently translates the passage in Gen. xlix., "until he will destroy Shiloh and to him will then be the weakness of nations." The other, by Herr M. Friedmann (in the *Jubelschrift zum siebenzigsten Geburtstage des Prof. Dr. H. Graetz*), in which the author represents the split as the ancient feud between the houses of Judah and Joseph, as already hinted in the blessing of Jacob, Judah powerful and Joseph struggling for power. He also gives plausible explanations as to the two calves, instituted by Jeroboam, and his alteration of the feast of Tabernacles from the seventh month to the eighth. It is impossible for us to take notice of all essays relating to Biblical history which are published in special periodicals, and incidentally in commentaries on biblical books. It is worth while, however, to draw attention to Prof. Franz Delitzsch's preface to his fifth edition of his commentary on Genesis, in which he accepts (as already pointed out in the ACADEMY) the views of the modern school.

AD. NEUBAUER.

#### NEW NOVELS.

*The Second Son.* By Mrs. Oliphant. In 3 vols. (Macmillan.)

*Countess Irene.* By the author of "Caterina." In 3 vols. (Blackwood.)

*More than He Bargained For.* By J. Robert Hutchinson. (Fisher Unwin.)

*The Jewels of Prince de Janville.* By Almhain (Sonnenschein.)

*Renée Mauperin.* From the French of E. and J. de Goncourt. (Vizetelly.)

*A Mystery Still.* By F. du Boisgobey. (Vizetelly.)

*The Meudon Mystery.* By Jules Mary. (Vizetelly.)

ONE is naturally surprised, on taking up *The*

*Second Son*, to find on the title-page no other author's name besides that of Mrs. Oliphant; for the story has been appearing serially in the *Atlantic Monthly* as written jointly by Mrs. Oliphant and Mr. T. B. Aldrich, and is also thus announced by the American publishers. However this may be explained, the volume before us shows little sign of collaboration. Mrs. Oliphant's style and the subject-matter she chooses are alike well known. She has written a large number of pleasant stories of the kind that appeal to admirers of the late Anthony Trollope. But while these stories, in the judgment of the present reviewer, show less of romantic sentiment than the writings of any other eminent novelist of the day, they are occasionally remarkable for a certain note of distinction—not a rare or in any way an impressive note, but of sufficient potency to act as a mild leaven. Less frequent even is imagination, as distinct from fancy and invention; though in some of her short tales and sketches, notably *The Beleaguered City*, the higher quality is manifest. In *The Second Son*, however, there is no hint of imaginative faculty, while the note of distinction—even in the attenuated degree displayed in Mrs. Oliphant's later novels, and, it may be added, in her *Literary History*—seems to me wholly absent. It might be unfair to describe *The Second Son* as primarily a novel with a purpose; but if it be regarded in this light it must be as advocating the rigid upholding of the moral basis of the rule of primogeniture. Edmund Mitford is "the second son." In his refusal to accept the position of an heir over the head of his elder brother he is true to his principles, and, in the main, praiseworthy—so long as that brother lives; but, after Roger's death, his motives and decisions become incomprehensible. Stephen, a third brother, is the villain of the story—not a melodramatic villain, but a vulgar society scoundrel. The plot turns upon his abduction and attempted ruin of a girl called Lily Ford. The chief merit of the book is in the lifelikeness of the principal characters, with the exception of Edmund. The squire, the father of the three brothers, is an admirable portrait, for which, however, originality cannot be claimed. The reader gets too much of Stephen. His vulgarity pervades the story like the rank aroma of certain weeds. As for the love element, it is present in ample proportion, and is of the sturdy, mediocre quality to which Mrs. Oliphant has accustomed us.

The author of "Caterina" displayed in his first book an intimate and sympathetic acquaintance with Viennese life. In *Countess Irene* he—or, as I am inclined to think, she—has again placed the story amid Austrian scenes and people. The countess herself is a charming and impulsive girl, with a wonderful voice inherited from her mother, who was once a famous singer. Count Walter Nugent and an old Irish friend named Harding have informally arranged that the two daughters of the latter should marry the sons of the former. To this secret end Herbert Harding is sent to live in Austria, there to be thrown into constant companionship with Irene; while Natalie Nugent and Harry Harding are left to fall in love with one another in Ireland. The plot is a fairly good

one, and its evolution sufficiently skilful; but to many readers the chief interest will probably be in the Viennese portions of the story, and the glimpses into the life of the people, such as are afforded in the chapter recounting Herbert's skilful outmanoeuvring of the landlord-music-seller. Although the Countess Irene acts the part of the good simpleton, the chief female personage in the story is a young Polish singer, Olga Levinsky *alias* Esther Loewe. Her weakness and folly as well as her misfortunes are the cause of all the inopportune disasters as well as of some of the good fortune that results. In the end Irene marries Herbert; and, though the latter is a man of determination, the reader will probably not grudge him a little sympathy in advance for the troubles he is pretty sure to meet with from his impulsive wife.

*More than He Bargained For* is a story of the old Company days in India. The author seems to have a good eye for nature, and certainly possesses the faculty of picturesque, if somewhat too florid, description; but his characters are not very strongly sketched, with the exception of Tom Flinn—a wealthy indigo-planter, who is apparently meant as a type of the Anglo-Indian at a period when the loosest morals prevailed—and his Mussulman manager, Hoosein Khan. After a good deal of preliminary matter the plot turns upon Flinn's illicit love for Hoosein Khan's adopted daughter, who ultimately is found to be no Moslem maid but the child of a Captain de Winton. Two love episodes enliven the romance, and both come to happy conclusions, although not until the murder of Flinn by Hoosein, who, after a prolonged struggle between avarice and honour, thinks he will preserve his daughter from Flinn's harem and at the same time save his equally precious gold by stealthily murdering his *farangi* master. Flinn believes that he has a hold over his manager sufficient to force him to yield Zilla; but he never dreams of Hoosein's attempting violence, and thus gets more than he bargained for—as does Hoosein Khan as well. One of the bases of the story—that of the adoption of the little English girl by the Mussulman manager—seems highly improbable; but the narrative is brisk and interesting throughout, and may be recommended as a graphic and presumably trustworthy picture of a bygone period in the Madras presidency. Its sub-title—"A Tale of Passion"—is a misnomer. It is a story of unbridled licence on the one part and of warm but commonplace affections on the other. Of "passion"—that much misunderstood word—there is not a trace.

"Almhain" is a new writer who, scorning the conventionalities of the ordinary novel, makes his hero a Piccadilly jeweller. The plot turns upon the robbery from Mr. Bonham's safe of some valuable jewels belonging to the Prince de Janville, among which is an ancient Central American ring, whose uncanny speciality is the faculty of bringing evil to its possessor. At first the reader will be seduced by the hope that he is going to be entertained with a mysterious tale after the manner of *The Moonstone*, but the bogey part is ere long apparently forgotten by the author himself. Charlie Bonham is discharged after trial, but only to find himself a ruined man.

His marriage, which was to have occurred on the day succeeding the night of the robbery, is indefinitely postponed, and he retires into obscurity on a pittance. Heroes of this kind never behave like sensible mortals, so the reader will hardly be surprised to find Bonham acting in a manner that would qualify him for a home for imbeciles. Finally he falls in with a beneficent and aristocratic "commercial," and the two comrades are ultimately successful in tracing the diabolical ring. Of course all ends right. Joseph Eaglebank, the father of the young lady, is the best-drawn character in the book. This wealthy "self-made man" was at eighteen a violent Radical, when he was possessor of a Sunday suit of clothes, a shovel, and a pig. So long as this pig lived he remained a Radical; but when the cot in which it was kept was burnt down and Joseph's Radical brethren—like the gentry of Cathay of whom Elia wrote—gleefully devoured roast pork, and at the same time mockingly refused compensation, Joseph at once adopted Conservative principles, and held by them for the remainder of his days.

We have M. Zola's authority that *Renée Mauperin* is more of a novel than any of the other books written by the Brothers de Goncourt, and also that "never has the approach of death [from heart disease] been studied with more painful patience." Truly enough even the most fleeting tremors of the disease are here duly narrated; but if M. Zola knows of nothing in literature "more touching or more terrible" his familiarity with books must be confined to the productions of the Paris school of "naturalists." The book is interesting in the same way that a vulgar play, a street incident, a *bourgeois* family party, may hold our attention—as an indication of the habits or proclivities of people whose ways of life and thought are different from our own. The deadly commonplace, the sordid life, of the majority of the middle classes in France has been the theme of many novelists from Balzac to Zola, and now it is beginning to pall even upon the vitiated Parisian palate. Of its class *Renée Mauperin* is a good example, though it is not nearly so powerful a psychological study as that strange and morbid book *Germinie Lacerteux*.

*A Mystery Still* is in the best manner of its prolific author. It is interesting and even exciting, and the plot is neither bewilderingly intricate nor palpably absurd. The beautiful Claudine Marly is one night found murdered; but no one save a maid named Olga, whose silence is secured, ever suspects the real assassin. The lover and the husband of the latter kill each other in a duel decidedly à l'Américaine, and the comely and pleasant Marchioness de Benserade is even happier as a widow than of yore. Moral: those who commit crimes, which are never likely to be discovered, are the people who obtain the most enjoyment out of life.

*The Meudon Mystery* begins with the discovery of the leg of a murdered woman beneath a cartload of straw, and ends with the triumph of justice. Between the first and last chapters the pages reek with crime and bloodshed. One wonders if any of the Boulevard novelists could even conceive of a

story without revolting crime, commonplace adultery, or wearisome criminal details.

WILLIAM SHARP.

#### SOME CLASSICAL SCHOOL BOOKS.

*Demosthenes: The First Philippic; Olynthiacs I.-III.* By Evelyn Abbott and P. E. Matheson. (Clarendon Press.)

*The Apology of Plato.* By St. George Stock. (Clarendon Press.)

*Lysias, Epitaphios.* By F. J. Snell. (Clarendon Press.)

*Plutarch's Life of Nicias.* By H. A. Holden. (Pitt Press Series.)

*Xenophon, Cyropaedia, Books III.-V.* By H. A. Holden. (Pitt Press Series.)

QUITE a row of neatly bound little volumes comes before us from the Clarendon Press—the texts in green cloth, the notes in brown. They look as if they would wear well. They are of handy size and large clear type. If only schoolboys would apply to them half the care and energy which have been expended in preparing them, the schoolmaster's world would return to the golden age. *Incipe, parve puer!*

First on the list is Messrs. Abbott and Matheson's instalment of the Philippic and Olynthiac speeches of Demosthenes. This seems to us a model of what a schoolbook should be. There are no words wasted in it, and it is full of matter. The notes—clear and to the point—are helped out by a serviceable analysis of each speech; and the whole is prefaced by a bright introduction, which begins far enough back not only to interest the reader in what Demosthenes has to say, but to put into his hands all the threads of the business which is going on. We observe with pleasure that the notes, besides explaining the Greek and elucidating constructions, also point out the *technique* of the speech, showing the applicability of a simile and the appropriateness of a word or argument, so as to give boys some idea of how the oratorical effects are produced. The text is that of Bekker.

"The world," says Mr. Stock, "will always be the better for the Apology of Socrates;" and we heartily agree with him. But it is necessary to make it accessible to the modern world; and Mr. Stock has gone manfully to work with introduction, running analysis, and notes. The introduction wins for the hero the sympathy of the reader before he comes to Socrates' own words. It sets forth what little is known of the man, describes his surroundings, and does as much, perhaps, as can be done to explain the standing wonder of his judicial murder. About the notes we have no complaint, except that we should like a few more of them. Here and there a phrase over which a junior student may stumble is passed by. In 23B, ταῦτ' οὖν ἐγὼ μὲν εἶμι καὶ οὖν περὶ αὐτῶν εἶπὼν, it might have been pointed out that ταῦτα=διὰ ταῦτα, as often in Plato and Aristophanes. In 30A, ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ κοινῶς, why is the dative case used instead of the accusative? Mr. Stock has nothing to say on the subject; but it would have been well first to warn schoolboys against translating "This I will do to young men and old," and then to suggest that it is an instance of ethical dative, or *dativus commodi*, "This I will do for their good."

The circle of classical authors adapted for school use is being perpetually widened, and now Lysias is brought well within the curriculum by Mr. Snell's commentary on the *Epitaphios*. The editor does not seem quite convinced of the genuineness of the speech,



though he sums up in favour of it; but he rightly thinks it worth reading for its own sake. The text which he follows is that of Cobet, but the readings of Scheibe are also noticed. No real difficulty is passed over in the commentary; but Mr. Snell will find by experience that a somewhat fuller system of notes is more useful, at least to young readers. They want more words made about a passage before they see either that there is a difficulty or what its explanation is. It would be a very useful lesson in history to take a class of boys through the *Epitaphios* and make them read at the same time Grote or Cox on the Persian Wars. The boys would be the better for seeing the nature and origin of Lysias's mis-statements and for being made to understand what means we have of correcting them.

We are glad to see that Dr. Holden has not allowed himself to be deterred by objections from editing the *Life of Nicias* upon the same plan as the *Lives of Sulla* and the *Gracchi*. The portion of Greek text being small, it is quite possible, without unduly swelling the volume, to satisfy the wants of students of different degrees of proficiency; and no other plan could make the book so useful at schools or for the General Examinations at Cambridge. Dr. Holden gives us a carefully written introduction upon Plutarch, his *Lives*, and his authorities for the *Life of Nicias*, discriminating in this last section what can be traced to Thucydides and what must be due to some other source, such as Philistus or Timaeus. Then comes the text, in which he has mainly followed Sintenis. We notice, however, that in c. 14, l. 33, while Sintenis has a colon at εἵνεκα, Dr. Holden puts the colon at κήρυκος. Now, while αἱται is rather awkward with either punctuation, it is, perhaps, more awkward to have it beginning a sentence without any particle, as Dr. Holden prints it. In c. 18, l. 49, instead of καθάρην, which is an old puzzle, he proposes, though he does not venture to adopt, καθόλου or παράπαν. In the commentary, which is as clear and helpful as Dr. Holden's notes are wont to be, we have marked one or two places where the meaning may possibly be other than what he assigns. At the end of c. 21, τῶν περιγενομένων δλίγοι μετὰ τῶν πλεον ἀπεσάθησαν, where he translates "only a few got back safe with their arms," μετὰ τῶν πλεον is, perhaps, more emphatic than schoolboys will understand from this version. "Few of those who got back brought their arms with them." In c. 26, l. 44, we should think that the talk is rather of the army expecting successes than of Nicias expecting them. Nicias was not hopeful about the expedition. At p. 119, it strikes us that "these sort of speculations" is queer English to issue from a University Press. We should have liked to see notes upon the making of the shield in c. 28, and on the reason why the Athenian prisoners at Syracuse were branded with the figure of a horse (c. 29); but it would be ungrateful to pick any more small holes in a very excellent piece of work.

Dr. Holden has also been carrying a stage further his edition of the *Cyropaedia* of Xenophon, of which the first part was noticed in the *ACADEMY* of July 2, 1887. Books iii., iv., v., are now treated on the same plan as books i., ii., and we can follow the young Cyrus down to his reconciliation with his jealous uncle. Cyrus is as tedious as usual in these books, and the reader finds none of that magic charm of manner in him which so struck Artabazus. But Dr. Holden accompanies him patiently through all his marches, battles, and speeches, and clears up with wonderful success the sometimes obscure expressions of Xenophon. Part of the obscurity is due to confused constructions—common enough in all Greek writers, and yet a thing which the study of those very writers teaches us to detect and to

avoid. Dr. Holden's notes on pp. 15, 39, 75, 87, 92 of his commentary are excellent examples of how to cut the knot of such entanglements. In book iii. 1.23, does not οὐδὲ παραμυθουμένοις, which he translates "not even when they try to talk them over," rather mean "when they try to encourage them"? In v. 2.13, Gobryas surely wants to find a son rather than a son-in-law. He would like to adopt any honest Persian, as he talked of adopting Cyrus in iv. 6. 2. On v. 1. 26, ἀρεθόμεθα κ.τ.λ., Fischer translates *facile et patienter feremus indignationem et iram Cyaxaris, dummodo a te ornemur*, and Dr. Holden follows him. But nothing has been said about Cyaxares, whereas allusion has been made in § 20 to νυκτοπορεῖν καὶ κινδυνεύειν, and these seem rather to be the hardships to which ἀρεθόμεθα applies—unless (as is just possible) the passage be playful, and speak of the hardship of seeing Cyrus's face and the burden of being favoured by him.

#### NOTES AND NEWS.

MESSRS. MACMILLAN & Co. will shortly issue a volume of poems by the late Principal Shairp, of St. Andrews and Oxford. They consist mainly of pieces published in magazines or left in MS., and represent Shairp's later work, although a few poems from the volume *Kilmahoe* are included. The book has been edited by Mr. F. T. Palgrave.

MR. FISHER UNWIN is about to publish the first issue of a *Government Year Book*. The object of this annual volume, which is edited by Mr. Lewis Sergeant, is to give a concise sketch of the forms and methods of Government in every country of the world, with an abstract of the written constitutions, and materials for the purpose of reference and comparison. A brief review is added of the chief occurrences of the past year bearing upon and illustrating the several constitutions.

MR. J. P. JOHNSON has nearly finished a work on the writings of Thackeray, which will be illustrated with several hitherto unpublished portraits of Thackeray, and of his father and mother, and will also contain a facsimile of an unused wood engraving from one of the novels. The volume will be published by Mr. Elliot Stock.

A NEW life of Shelley, by M. Felix Rabbe, the translator of his poems into French, will be published shortly by Messrs. Ward & Downey, in two volumes, under the title of "Shelley: the Man and the Poet."

MR. J. L. JOYNES has in the press a volume of translations of poems by German writers of '48, including Freiligrath and Heine, as well as others not so well known to English readers. The volume will be published by Messrs. Foulger & Co., under the title of *Songs of a Revolutionary Epoch*.

MESSRS. WARD & DOWNEY will send to the libraries at the end of next week two new novels in three volumes: *Marvel*, by the author of "Molly Bawn"; and *A Voice in the Wilderness*, by Miss Catherine Fothergill.

MESSRS. BALDOCK & Co. announce a novel, entitled *Satan outdone by a Lawyer*, by "Libra," the Anglo-Indian lady, whose *Darkness and Daylight* has lately been published by the same firm.

THE library edition of Mr. Hall Caine's last novel, *The Deemster*, having been exhausted some weeks ago, the publishers (Messrs. Chatto & Windus) have sent to press a one-volume edition. We understand that Messrs. Appleton are issuing the book in America at twenty-five cents.

MR. GARDNER, of Paisley, will issue immediately a limited edition of Dr. Bucke's *Life*

of Walt Whitman, which has been out of print for some months. He will also publish, at the same time, *English Critics on Walt Whitman*, edited by Prof. Dowden.

A NEW edition of Mr. Stuart Glennie's *Greek Folk-songs* will be issued almost immediately by Messrs. Ward & Downey. It will contain an essay, which did not appear in the first edition, on "The Science of Folklore."

THE Deutsche Verlagsanstalt, of Stuttgart, have acquired the right of translating Mr. William Westall's *Two Pinches of Snuff*, for publication in Germany, Austria, and Switzerland.

THE following cheap editions of novels are announced by Messrs. Ward & Downey:—*Gretchen*, by Rita; *The Old Factory*, by William Westall; *Double Cunning*, by J. Manville Fenn; *A Lucky Young Woman*, by F. C. Philips; *In Luck's Way*, by Byron Webber; *Passages from the Life of a Lady*, by Hamilton Aide. One-volume editions of the following are also announced by the same firm: Lady Wilde's *Ancient Legend of Ireland*, and John F. Keane's *Three Years' of a Wanderer's Life*.

ON Tuesday next, February 14, Messrs. Sotheby will sell by auction a very choice collection of rare English books, drawn from several libraries, and mostly bound by Bedford. Among them are first editions of Milton, Chapman, Swift, Gay, Sterne, Gray, Bewick, Byron, Shelley, Dickens, Tennyson, &c. But perhaps the two greatest rarities are Sterne's sermon on "Elijah and the Widow of Zerephath," printed at York in 1747; and the only known copy with coloured plates of Charles Lamb's *Prince Dorus* (1811).

THE registers of St. George the Martyr, Queen Square, Bloomsbury, are being printed in its parish magazine, copies of which, price one penny each, can be obtained from Mr. W. Vernon, bookseller, of 40, Lamb's Conduit Street. The church was not constructed until about the beginning of the last century, but for at least a hundred years after that date the neighbourhood was inhabited by a very fashionable class. Many illustrious persons have worshipped within its walls, and the entries in the registers should be of a valuable character. The first name in the section of the burial registers printed in the magazine for this month is as follows: "1714, January 28, Robert Nelson, Esq., of Gloucester Street. Vir insignis."

WITH reference to a note in the *ACADEMY* of last week, we are informed that the engraving of Lord Tennyson, as a young man, which appears in the first volume of the new edition of his poems published by Messrs. Macmillan, is from a portrait of him drawn by his sister-in-law, Mrs. Weld.

#### THE FORTHCOMING MAGAZINES.

MR. GEORGE W. CABLE has for some time past been making an extensive enquiry into "The Negro Question" in the Southern States of the Union. At the request of the editor of the *Contemporary Review*, he has written an article very fully setting forth his observations and conclusions. It will appear in the March number, and be published simultaneously in several leading American journals.

THE Duke of Argyll is now writing a series of popular articles for *Good Words* on "Darwinism as a Philosophy," with special reference to its bearing on fundamental questions in religion. The first will appear in the March number, together with the beginning of Miss Linskill's "Vignettes of a Northern Village," and an article by the Countess of Aberdeen on "Our Mothers and Girls."

MR. HARRY FURNISS's portrait of Mr. Spurgeon, drawn from life, will be the second of

the "Gallery of Pulpit Portraits" in the *British Weekly*. It will appear next week as a supplement, with a biographical sketch by the editor of the *Expositor*.

#### UNIVERSITY JOTTINGS.

ON Thursday in the current week a grace was approved by the senate at Cambridge for founding a professorship of Chinese. The duties of the professor are defined to be "to teach the principles of the Chinese language, and generally to promote the study of the Chinese language and literature in the university"; and it is expressly stipulated that he shall receive no stipend unless and until the university shall otherwise determine. Sir Thomas Wade, late British minister at Peking, and now president of the Royal Asiatic Society, is at present living at Cambridge, and recently gave his invaluable Chinese collection of books, &c., to the university library.

ON Tuesday next, February 14, a new statute relating to the lending of books from the Bodleian will be promulgated in congregation at Oxford to the following effect:

"That the curators of the Bodleian library have power, under certain conditions, to lend printed books to certain persons who are in charge of university institutions, and to lend printed books and MSS. to the delegates of the Clarendon Press."

AT both Oxford and Cambridge, it will be proposed next week to present petitions to the Queen in Council, in opposition to the joint petition of the Colleges of Physicians and Surgeons asking power to confer degrees in medicine and surgery.

It will be proposed to confer the degree of Doctor of Music, *honoris causa*, upon Herr Joseph Joachim, on the occasion of his visit to Oxford next Tuesday to give a concert in the Sheldonian theatre. It will be remembered that a similar distinction was granted to Herr Richter a few years ago.

MR. GOSSE, the Clark lecturer at Trinity College, will deliver a course of four lectures at Cambridge this term on "The Literary Criticism of the Age of Queen Anne." The subjects of the individual lectures will be as follows:—"Rymer's Attacks on Shakspeare," "Jeremy Collier's Critiques on the Stage," "John Dennis," and "Criticism in Addison and Shaftesbury."

MR. SINKER's Life of the late Hon. Ion Keith-Falconer, Lord Almoner's Professor of Arabic at Cambridge, who died in May last while engaged in missionary work among the Arabs near Aden, will be published about the end of the present month by Messrs. Deighton, Bell & Co.

MR. F. W. BOURDILLON, the translator of "Aucassin & Nicolette," is now delivering a course of lectures at Oxford on "Poetry."

MR. J. W. CLARK has been elected president of the Cambridge Philosophical Society, in place of the late Coutts Trotter. At the next meeting of this society Mr. H. Gadow will read a paper on "The Character of the Geological Formation as a Factor in Geographical Distribution," illustrated by observations in Spain and Portugal.

FROM the *Cambridge University Reporter* we learn that, at the litany at Great St. Mary's, on Ash Wednesday, "doctors of divinity wear copes."

THE *Durham University Journal* is printing, in its fortnightly numbers, a bibliography of recent books, &c., relating to the university or written by Durham men.

#### ORIGINAL VERSE.

THE LIGHTHOUSE, BIARRITZ.

No home of pleasure or dear household days,  
But a bleak tower whose single beauty lies  
In the bright flame piercing the murky skies,  
And lighting far-off seamen on their ways.  
Shaken by rain or storm that madly plays  
About the rough-hewn stones; where breakers  
rise  
And toss their foaming crests, as horse that  
hies  
To the far goal, or shaggy hound that bays  
At castle gate and would an entrance win.  
There are a few such brave beleaguered souls  
Who bear a beacon light, and hear the din  
Of a great strife below, and the winds off  
Would ruthlessly beat them down, but the wave  
rolls  
And breaks—leaving their steadfast flame  
aloft.

B. L. TOLLEMACHE.

#### OBITUARY.

SIR HENRY SUMNER MAINE.

THE death of Sir Henry Maine, in the maturity of his intellectual powers, is an irreparable loss alike to the world of letters, to his own university, and to the government of India. Among authors a teacher, at Cambridge a man of affairs, in the India Office a philosopher—he brought to each of his many duties the varied experience gathered elsewhere, and it would be hard to say in which he was the most distinguished. His published works will always attest his connexion with teaching—at Cambridge, at the Temple, and at Oxford. But it should never be forgotten that more than half of his active life was devoted—like all that of John Stuart Mill—to the service of India. The general public will never know how large a part he played in the councils of the viceroy and of successive secretaries of state, for Indian statesmen do their work behind a screen. It is certain, however, that his profound knowledge of India not only supplied him with some of his most effective illustrations in comparative jurisprudence, but also gave a tinge to the political philosophy of his latest volume of essays.

To Englishmen, Austin and Maine stand forth as the champions of two rival schools of jurisprudence. Austin, founding ultimately upon Hobbes and more immediately upon the utilitarianism of Bentham, deduced a system of analytic jurisprudence as logical in its parts and as far removed from practice as the political economy of Ricardo. Maine, coming later—his *Ancient Law* was published thirty years after the delivery of Austin's first lectures—drew his inspiration from the doctrines of evolution that were already everywhere in the air. He was sworn to no school and propounded no system. He was not even the originator of the historical method; but he applied it with a clearness of vision and a wealth of examples that mark the master mind. To the erudition of a German and the lucidity of a Frenchman he added that fertility of imagination which has been the boast of Englishmen since the time of Bacon. Austin is said to have regretted that he was not born in the days of the mediaeval Schoolmen. Maine is emphatically the product of the age and the country of Darwin and Herbert Spencer. In place of the arid definitions of Austin, which even lawyers can barely stomach, he has painted for us a series of brilliant pictures showing the growth of legal institutions from prehistoric times. Under his skilful treatment, the procedure of ancient Rome and the contemporary land system of India alike become not only intelligible but even attractive. Some of his phrases—such as that about the change from *status* to *contract*—stamp themselves upon the memory, and one feels that the general

impression can never be modified by subsequent research except in unimportant details.

But though Maine lectured on law, his real work lay in the wider field of history. In this connexion it is curious to remember that *Ancient Law* appeared in the same year (1861) as the second and last volume of Buckle's *History of Civilisation*. The latter work took the reading public by storm, but—it is sad to confess—is now dead and buried. The success of the former was by no means extraordinary at the time; a second edition was called for only in 1863, and the third not till 1866. But, if we consider the permanence of its influence, it is hardly going too far to call it by that much abused epithet "epoch-making." For it represents to this day the most successful application to the historical sciences of the comparative method borrowed from biology, which is not the least of the intellectual achievements of the latter half of the nineteenth century. Among its numerous progeny may be reckoned Fustel de Coulanges' *La Cité Antique*, Elton's *Origins of English History*, Sir A. C. Lyall's *Asiatic Studies*, and F. Seebohm's *English Village Community*.

Henry James Sumner Maine was born in 1822. His father was a doctor practising in England, but of Scotch descent. He was educated at Christ's Hospital, and afterwards at Pembroke College, Cambridge, where he graduated in 1844 as senior classic and also among the senior optimes in mathematics, besides gaining the Craven scholarship and several other university prizes. Having been elected fellow and tutor of Trinity Hall, he was appointed in 1847, at the early age of twenty-five, regius professor of civil law; but he vacated this chair in 1854 to accept the readership on jurisprudence at the Middle Temple. In 1862 he was nominated legal member of council in India—a post first filled by Macaulay, and subsequently by Sir Fitzjames Stephen. His term of office was almost coincident with the governor-generalship of Lord Lawrence. The principal statutes passed and chiefly framed by him are thus enumerated by Mr. Whitley Stokes, in the introduction to his *Anglo-Indian Codes*:—The Succession Act and the Marriage Act of 1865, the Companies Act of 1866, the General Clauses Act of 1868, and the Divorce Act of 1869. In 1871, shortly after his return home, he was appointed to the Council of the Secretary of State for India, which office he held until his death. In the previous year he had been invited to the newly founded chair of comparative jurisprudence at Oxford; but this he resigned in 1878, on being elected master of Trinity Hall at Cambridge. It was only last year that he accepted the Whewell professorship of international law at Cambridge, vacant by the resignation of Sir W. Vernon Harcourt; but we believe that he delivered only a single course of the lectures on this subject upon which he is known to have expended great pains in preparation. His health of late had not been good, and he suffered especially during the hot weather of last year. In the beginning of January he went to the south of France for change. He died at Cannes, from an attack of apoplexy, on Friday, February 3; and at Cannes he was buried on February 8, a special funeral service being held on the same day in the chapel of Trinity Hall.

Apart from periodical literature, Maine's first publication was a paper on "Roman Law and Legal Education" in the volume of *Cambridge Essays* (1856). *Ancient Law*: its Connexion with the Early History of Society and its Relation to Modern Ideas, appeared—as already mentioned—in 1861. His professorship at Oxford bore fruit in three volumes—*Village Communities in the East and West* (1871), *The Early History of Institutions*



(1875), and *Early Law and Custom* (1883). His last book was *Popular Government* (1885), consisting of essays reprinted from the *Quarterly Review*. We believe that none of the addresses have been published which he delivered as Vice-chancellor of the University of Calcutta.

Of the honours that Sir Henry Maine received it must suffice to mention that the Académie des Sciences Morales et Politiques chose him to succeed Emerson as foreign associate; and that he was himself specially gratified to hear last autumn of the public compliment paid to him in his class-room by Prof. Sohm, the eminent legist of Leipzig. J. S. C.

THOMAS H. DYER, LL.D., died at Bath on January 30. He was born at St. Dunstan's in the East, London, on May 4, 1804, and was educated privately. His early years were passed in a city house; but he soon retired from commercial life, and, after a lengthened stay on the continent, where he made a particular study of Rome, Athens, and Pompeii, entered upon a protracted course of authorship. His works were numerous, but they were all marked by labour and erudition. He compiled accounts of the history, topography, and remains of *Ancient Rome* (1864) and *Ancient Athens* (1873), and wrote histories of the *City of Rome* (1865) and of the *Kings of Rome* (1868). He explored the ruins of Pompeii; and his narrative of the remains went through several editions, and was supplemented in 1867 by *Pompeii photographed*. Several years were spent on the preparation of a *History of Modern Europe* (1861-4, 4 vols.), which chronicled the period from the fall of Constantinople to the end of the Crimean war; and its success justified a second edition in five volumes (1877) when the narrative was brought down to the year 1871. These elaborate works did not exhaust his literary labours. He engaged in the fascinating pursuit of emending the tragedies of Aeschylus—*Tentamina Aeschylia* (1841) was the title of the volume which he published. He also produced a life of Calvin (1850); and he put forward in 1873 a *Plea for Livy*, in answer to the criticisms of Prof. Seeley. Mr. Dyer was honoured in 1865 by the university of St. Andrew's with the degree of LL.D.

MR. WILLIAM DAVY WATSON died at 5, King's Bench Walk, Temple, on January 30. He was born at Kidderminster on May 12, 1811, and from 1821 to 1827 was educated at Hazelwood, near Birmingham, the school which the father of Sir Rowland Hill established and directed. For the next two years (1827-29) Watson was at University College, London, and then he matriculated at Trinity, Cambridge, where he took the degree of B.A. in 1835, and M.A. in 1837. In November of the last year he was called to the bar at the Inner Temple. Mr. Watson was at one time editor of the now defunct *Edinburgh Courant*, and he was for many years London correspondent of the *Manchester Guardian*, when his communications were frequently quoted in the London papers. He was the author of *Trevethlan: a Cornish Story* (1848), *Lily of St. Paul's* (1852), and *Cache-cache: a Tale in Verse* (1862). For more than twenty years he was a familiar figure at the Reform Club. His ready knowledge bore witness to his extensive reading.

We have also to record the death, at San Remo, of Mr. Edward Lear, widely known as the author of several books of "Nonsense Verses," but also a hardworking and accomplished artist—and, yet more, the "E. L." to whom Tennyson addressed the exquisite little poem beginning:

"Illyrian woodlands, echoing falls  
Of water, sheets of summer glass,  
The long divine Peneian pass,  
The vast Akrokræanian walls,"

## MAGAZINES AND REVIEWS.

IN the new number of *Mind*, which marks the entrance of the journal upon its thirteenth year, Mr. F. H. Bradley continues his psychological studies by a discussion of pleasure and pain, desire and volition. His treatment of these difficult subjects is fresh and suggestive, though he has now and again a rather provoking way of hinting at his meaning rather than fully declaring it, and though it may well be doubted whether, with all his anxiety to write pure psychology, he does not occasionally confuse the subject by introducing properly metaphysical conceptions. In a second article Dr. Cattell, who has been collaborating with Dr. James Ward in the Psychological Laboratory at Cambridge, manages to give, within narrow limits, a fairly intelligible *résumé* of the results of research in the first and typical psychological laboratory—that instituted by Prof. Wundt at Leipzig some eleven years since. The results are of quite sufficient value to make one welcome the multiplication of these workshops, and more especially the recent establishment of one at Cambridge. Mr. T. Whittaker ingeniously argues that state action is not necessarily opposed to individualism, in the sense of the doctrine that sets up as its ideal the unimpeded self-development of the individual. The remaining article, by Mr. D. G. Ritchie, discusses, in a comprehensive and interesting way, the connexion between the origin and validity of ideas. He contends with great force that they are perfectly distinct; but the relation is probably less simple than this. The common notion, gently ridiculed by the essayist, that the value of a person or an institution is affected when its origin is known, is hardly likely to be pure delusion. It might, one thinks, be shown that a study of origins is exceedingly helpful in testing values. If, for example, religious belief were invented by a class of persons called priests for the sake of terrifying and maintaining their hold over vulgar minds, surely this would tend to lessen the logical value of the belief. If, on the other hand, religious ideas are shown not to depend on any such external influences, but to spring up under every variety of circumstances, this would serve to some extent to support their claims on our minds. Thus the study of origins is by no means immaterial to the logical or ethical consideration of validity, though Mr. Ritchie does good service in bringing out the real distinction between the two.

THE veteran archaeologist, Mr. Charles Roach Smith, has contributed a paper to the *Antiquary* on the walls of Chester. Whatever opinion we may hold as to the date of their construction, the views of one who has devoted a long life to the study of everything relating to Roman Britain cannot but be of value. His reminiscences of investigations made forty years ago are very interesting. Mr. H. P. Maskell's paper on Emanuel Hospital is carefully compiled. We wonder how many of our readers have ever heard of this interesting old place; yet it stands within easy distance of Westminster Abbey. It was founded in 1594 by Anne, widow of Gregory Fiennes, Lord Dacre of the South, for the poor of Westminster. From Mr. Maskell's account we should fear that it is now in a decaying condition. We trust that an effort will be made to preserve not only the charity but the quaint old buildings. Mr. T. W. Shore's "Traces of Old Agricultural Communities in Hampshire" throws additional light on an obscure subject suggested by Mr. Seebohm's *English Village Community*. It seems that "the people of Ithorpe are lords of their own manor, and to this day exercise their manorial rights." Mr. Walter Haines communicates extracts from the churchwarden accounts of Stan-

ford-in-the-Vale, Berkshire. There is much in them concerning the holy-loaf or *eulogia*, about which a note of explanation should have been given. Many of his readers will not understand what the entries mean. The holy bread was given away in many, perhaps all, the churches in England in the unreformed days. The rite survives still in France; we are not aware that it has continued to be observed elsewhere.

YORKSHIRE possesses so many historic and biographical memories that it may be hoped its inhabitants, particularly those belonging to Hull and Holderness, will not allow Mr. W. G. B. Page's praiseworthy venture to perish for lack of support. Last year's numbers of *The Hull and East Riding Portfolio*, (Hull: Page), contain several papers of great interest to archaeologists, which are illustrated from old prints and maps of some rarity. Among these articles may specially be named "The Early History of Spurn Head," which covers a period of some 300 years. It is the work of Mr. L. L. Kropf. "The Monastic Institutions of Hull and its Vicinity" is another article, which ought to prove useful to the dwellers in that district, and "The Lake Dwelling in Holderness" is a record which should certainly not be forgotten. When local magazines and "Notes and Queries" are springing up all over the country, it will be lamentable if Hull and the neighbourhood should lose the benefit of *The Hull Portfolio*, and of Mr. Page's sympathetic editorship, for want of a few more subscribers.

## SELECTED FOREIGN BOOKS.

### GENERAL LITERATURE.

- BUCHTA, R. Der Sudan unter ägyptischer Herrschaft. Leipzig: Brockhaus. 6 M.  
BUSSIDON, C. Abyssinie et Angleterre (Théodoros): perfidies et intrigues anglaises dévoilées. Paris: Barbier. 3 fr. 50 c.  
D'HAUSOVILLE, Le comte. Prosper Mérimée, etc.: études biographiques et littéraires. Paris: Calmann Lévy. 3 fr. 50 c.  
HOERNER, M. Dinarische Wanderungen. Cultur- u. Landschaftsbilder aus Bosnien u. der Hercegovina. Wien: Graessner. 6 M.  
MIBT, C. Die Stellung Augustins in der Publicistik d. gregorianischen Kirchenstrais. Leipzig: Hirsch. 3 M.  
NIOX, L'Expansion européenne: empire britannique et Asie. Paris: Baillou. 3 fr. 50 c.  
QUELLENSCHREIFEN I. Kunstgeschichtliche. Neue Folge. 1. Bd. Der Anonimo Morelliano (Marcanton Michel's notitia d'opere del disegno). 1. Abth. Text u. Uebersetzg. v. Th. Fritzsche. Wien: Graessner. 2 M.  
SARRAN, E. Étude sur le bassin houiller du Tonkin. Paris: Challamel. 12 fr.  
SCHELLE, Dupont de Nemours et l'école physiocratique. Paris: Guillaumin. 7 fr. 50 c.  
WESTENHOLZ, F. v. Die Griseids-Sage in der Literaturgeschichte. Heidelberg: Groos. 2 M. 40 Pf.

### HISTORY, ETC.

- BEHLA, R. Die vorgeschichtlichen Randwille im östlichen Deutschland. Berlin: Asher. 6 M. 50 Pf.  
CADISE, L. Les États de Béarn depuis leurs origines jusqu'au commencement du XVI<sup>e</sup> siècle. Paris: Picard. 10 fr.  
FELDZUG d. Prinzen Eugen v. Savoyen. 12. u. 13. Bd. 1710-11. Wien: Gerold's Sohn. 30 M.  
GESS, F. Die Klostervisitationen d. Herzog Georg v. Sachsen. Leipzig: Grieben. 1 M. 20 Pf.  
GLASSON, E. Histoire du droit et des institutions de la France. T. 2. Époque franque. Paris: Pichon. 10 fr.  
GOURY DU ROSLAN, J. Essai sur l'histoire économique de l'Espagne. Paris: Guillaumin. 7 fr. 50 c.  
KOECH, H. Richard v. Cornwall. 1. Th. (1209-1257.) Straßburg: Heitz. 2 M.  
MATTHIS, G. Die Leiden der Evangelischen in der Grafschaft Saarwerden (Elsass). 1577-1700. Straßburg: Heitz. 3 M.  
MILOVANOVIĆ, L. Les traités de garantie au XIX<sup>e</sup> siècle. Paris: Rousseau. 8 fr.  
SCHMIDT, A. Handbuch der griechischen Chronologie. Hrg. v. F. Rühl. Jena: Fischer. 16 M.

### PHYSICAL SCIENCE AND PHILOSOPHY.

- BEOBACHTUNGEN, magnetische, d. Tidiler physikalischen Observatoriums in den Jahren 1834-5. Hrg. v. J. Mielberg. St. Petersburg: Eggers. 3 M.  
EIMER, G. H. Th. Die Entstehung der Arten auf Grund v. Verben erworbenen Eigenschaften nach den Gesetzen organischen Wachstums. 1. Thl. Jena: Fischer. 9 M.

OPUSCULA Entomologica, ed. C. G. Thomson. Fasc. XI. Monographie der Campoplegiden. Lund. 6 M.  
WILKE, N. Beiträge zur Entwicklungsgeschichte der physiologischen Gewebesysteme bei einigen Florideen. Leipzig: Engelmann. 7 M.  
WITTE, J. H. Das Wesen der Seele u. die Natur der geistigen Vorgänge im Lichte der Philosophie seit Kant u. ihrer grundlegenden Theorien. Halle: Pfeffer. 7 M.

## PHILOLOGY.

ANDREAS, P. Die Handschriften d. Fricke of Conscience v. Richard Rolle de Hampole im britischen Museum. Berlin: Mayer & Müller. 1 M. 50 Pf.  
DICHFURGER, deutsche, d. Mittelalters. 8. u. 7. Bd. Ulrich's von Liechtenstein Freuendienst. Hreg. v. R. Bechstein. Leipzig: Brockhaus. 7 M.  
PAULSON, J. Studia Hesiodica. I. De re metrica. Lund. 4 M.  
WULFF, Fr. Le Lai du cor: poème du XIII<sup>e</sup> siècle, restitution critique. Paris: Welter. 3 fr.

## CORRESPONDENCE.

FORS FORTUNA.

Oxford: Feb. 4, 1888.

I am afraid it might appear uncourteous if I did not answer the Rev. A. L. Mayhew's letter in to-day's ACADEMY; but I must confess that it seems hardly fair that learned journals should be encumbered by discussions which might quite well be settled by a post-card. The Rev. A. L. Mayhew not very long ago found fault with what I had said about the French *câlin*. If he had written to me, instead of writing to the ACADEMY, I should have told him in private, what I did not quite like having to tell him in public, that he had never perceived the real difficulty of the etymology of that word, namely, the accent; and that a reference to an etymological dictionary, before writing to the ACADEMY, would have shown him that the etymology which he thought was his own had been proposed long ago by others.

The same applies to his strictures on my etymology of *Fors*. Mr. Mayhew is good enough to inform me that in Latin, too, there is such a thing as *Ablaut*, and he refers me to Brugmann's *Vergleichende Grammatik* that I may see how the *o* in *fors* is the deep tone of the *e* in *fero*; nay, he recommends me to study my own *Lectures on the Science of Language* in order to learn this new lesson. As Mr. Mayhew is an eminent divine, I do not resent this peculiar tone of argument. If I am not mistaken, I think I had the honour of counting Mr. Mayhew among my audience when, shortly after the appearance of Curtius's essay, *Die Spaltung des A-lautes im Griechischen und Lateinischen*, I lectured on the vowel-changes in Sanskrit, Greek, and Latin. During the last twenty years this subject has been running like a red thread through almost all philological controversies. Curtius, to put it as shortly as possible, held that the *e* variety existed before the European, the *o* variety before the classical separation. Scherer, in his *Geschichte der Deutschen Sprache* (1868), went a step further, and traced the Teutonic vowel triad *a, i, u*, back to an earlier vowel triad, *a, e, o*. Then followed Fick, *Die ehemalige Sprachenheit der Indogermanen Europas* (1873), and Bezzenger, *Die A-reihe der Gotischen Sprache* (1874). Ever since we have had no rest. The whole science of language seemed to turn round *a, e, o*. Next came Schmidt on *ê* in his *Vocalismus*, then Fick on European *â* and *ê*. But it was Amelung who, after publishing his valuable essay, *Die Bildung der Tempusstämme durch Vocalsteigerung*, in 1871, was the first to claim *ê* (1873), as prior to the Aryan separation. All these observations, however, remained isolated and unaccounted for till scholars turned again to Sanskrit, and discovered in the Vedic accentuation the true key to all this vocal variety. How, after Benfey and other Vedic scholars—myself among the rest—had shown the working of that secret spring, extending its influence from the Vedic *veda* and *vidmâ* to the Modern German *ich weiss* and *wir wissen*, this solution of the riddle could again have been neglected or rejected,

seems strange indeed. "Back to Sanskrit!" ought to be the war-cry in the science of language, as "Back to Kant!" in the science of thought. Verner, after explaining the exception to Grimm's law by a reference to the Vedic *Svaras*, showed how the difference between *e* and *o* in German could likewise, under certain circumstances, be accounted for by the Vedic accent. After the existence of an Aryan *ê* had once been proved, that discovery reacted on the new theory of double gutturals, which was started by Ascoli, and confirmed by Schmidt and Fick. It was Collitz who clearly proved, what others may have divined, that the palatalisation of the gutturals was originally due to the primitive Aryan *ê*. With this discovery all the materials were ready which enabled De Saussure to give us his complete theory of the primitive system of the vowels in the Indo-European languages (1879)—a theory lately placed in the clearest light by Hübschmann, in his *Indogermanisches Vocalsystem* (1885). I may have omitted several books which supplied important contributions. In the elaboration of the Aryan vowel-system and its influence on the theory of the *Ablaut* Brugmann, Osthoff, Humperdinck, and last, but certainly not least, Merlo, have treated the same subject, each in his own masterly way, both in their larger works and in numerous contributions to the leading linguistic journals.

When one has thus watched from year to year this interesting period in the science of language, and followed the numerous discoveries, so far as it is possible for a man who no longer counts among the "youthful grammarians," it is somewhat strange to be advised by the Rev. A. L. Mayhew to study the *Ablaut* theory in the recent compendium of Brugmann.

Is Mr. Mayhew not aware that what have been called the *e*-grades, of which he fears that I never heard, are more fully realised in Sanskrit than anywhere else? Where can he find the four steps of the root *bhar* more completely represented than in *bhârâ*, *bhâra*, *bhriti*, and *bhra* (in *anavabhra*)?

That the *â* of *bhârâ*, the *Hochstufe*, was represented by *o* in the classical languages, was known as far back as Schleicher's Compendium. How *â* and *â* were actually pronounced in Sanskrit, at the time of the *Prâtisâkhyas*, is difficult to determine; but it is at all events curious that even in modern Sanskrit the sound of the English *o* is often represented by *â* and *â*. Thus Doctor is written *Dâktar*. But, however that may have been, who would have doubted that a root like *bhar* could in Latin, as it does in Greek, have developed the vowel *o*?

May I now ask the Rev. A. L. Mayhew a few questions? Does he really think that every root must develop or does develop every one of these four changes? Does he really think that it is mere chance that Sanskrit *bhar* should be *fero* in Latin, but Sanskrit *mar*, *morior*? Does he really think that the change of *verto* to *vorsus* is due to *Ablaut*? Does he really think that *pondus* from *pendere* is quite regular, and has he never read in De Saussure, p. 79—

"Le latin, fort chiche de ses *a*, en met parfois où il n'en faut point. Il a les neutres *pondus* de *pend* et *foedus* de *foed*, alors que la règle constante des thèmes en *as* est de garder *a*, dans la racine"?

Does he really think that *extorris* comes from *terra*, and not from *torreo*, the causative of *ters*? Has he not, before writing to the ACADEMY, taken at least the trouble to find out whether I was right in saying "that *bhar* is an *e* root, and that in Latin this *e* remains unchanged before *r*?" It was surely not very difficult to look through a Latin dictionary, and to see whether *fero* under any circumstances changes its *e* into *o*. I am afraid Mr. Mayhew may adduce *fordus* as an instance; and to avoid another letter I say at once that *fordus* cannot

be derived from *fero*. My argument, therefore, remains entirely untouched by Mr. Mayhew's friendly observations. The root *bhar* never takes *o* in Latin. *Fors* would be the single instance when we should have to admit such a change; and, therefore, though I did not think it necessary to use that argument in support of the much stronger mythological arguments advanced in my *Biographies of Words*, I still hold that the absence of the transition of *e* into *o* in all derivatives of the root *bhar* is a strong inducement to the comparative philologist to look for another root, such as *har*, which in Latin shows a decided predilection for *o*.

The Rev. A. L. Mayhew finishes his letter by informing me that Curtius, Vanicek, Corssen, Bréal, and Brugmann derive *Fors* from *ferre*. He might have blown an even louder trumpet by saying that everybody derives *Fors* from *ferre*. Does he really think I should have written on *Fors*, and tried to discover for it a new etymology, if I had not known of these attempts at accounting for the original conception of *Fors*? Or does he think that the *Quod ubique, quod semper, quod ab omnibus* applies to philology as well as to theology?

I must apologise for this long letter, but I really had no time to be shorter, and no wish to be curter. May I, in conclusion, assure my friend and almost next-door neighbour, Mr. Mayhew, that I shall always be delighted to discuss these matters with him in private; but that they hardly seem to me to call for a *disputatio publica et solennis*. I hope, therefore, he will not consider me wanting in proper respect if in future I decline to take part in these friendly, but somewhat obsolete, jousts.

F. MAX MÜLLER.

Oxford: Feb. 4, 1888.

A friend has kindly pointed out to me that, in some of my examples of Latin *ê* related to Latin *ê*, I have mixed up words which properly belong to the *ê*-grade with some that really belong to the weak or zero-grade. It is true that Brugmann connects *mors* with *mer*, but *mors* is not in the *ê* or deep-tone grade, but in the zero-grade, the Latin *-or-* representing Indo-European sonant *r*. Compare the connexion of Latin *cor* with Greek *καρδία*. See *Vergleichende Grammatik*, § 285. The relation between *fors* and *fero* is precisely analogous.

A. L. MAYHEW.

## "AUCASSIN AND NICOLETTE."

Glasgow: Jan. 23, 1888.

Mr. Bradley, in his review of the two recently published translations of the charming *fabliau* of "Aucassin and Nicolette" (which is, I understand, singular in being written in prose, interspersed with snatches of verse), in the ACADEMY for January 21, remarks:

"It is curious that a work which is so widely known, and which offers such tempting opportunities for the display of the translator's skill, should until now never have been rendered into English. As it never rains but it pours, we have now two different versions, published within a few weeks of each other."

But the tale of "Aucassin and Nicolette" was rendered into English verse so far back as 1796-1800, by G. L. Way, in his *Fabliaux*, &c., from Le Grand's collection, which first appeared in 1779; and it is "curious" that last year a friend of mine showed me a MS. translation which he had just finished, and was not a little surprised when I informed him that the tale was already well known in English. Whether he will print his version now that such scholars as Mr. Bourdillon and Mr. Lang have forestalled him, is perhaps more than doubtful—unless "for private circulation only."



It appears from Loundes that Way was not the first to render any of Le Grand's collection into English, since he mentions the following works, in one of which, at least, I should suppose the tale of "Aucassin and Nicolette" may be found:

"Tales of the 12th and 13th Centuries, from the French of M. Le Grand. London, 1786. 12mo, 2 vols.

"Norman Tales, from the French of M. Le Grand. London, 1790. 12mo.

"Tales of the Minstrels, translated from the French of Mons. Le Grand. London, 1796. 12mo."

The "aged captive" in the second line of the opening verses in the original text of the tale is certainly "a puzzler." This is how it opens in Méon's edition of Barbazan's *Fabliaux et Contes*, &c., Paris, 1808; tome i., p. 380:

"Qui vauroit bons vers oïr  
Del deport du viel caitif  
De deux biax enfans petis,  
Nicolette et Aucassin  
Des grans pains qu'il soufri,  
Et des prouesses qu'il fist  
Por s'amie à le cïer vis."

And on the word "caitiff" in the second line is the following footnote:

"M. de Sainte-Palaye a copié *antif*, mais il n'existe pas dans le manuscrit, et il ne signifieroit rien ici, puisqu'il ne seroit que la répétition du mot précédent: il en convient lui-même dans sa copie qui est à la Bibliothèque de l'Arsenal."

Le Grand, in his version, or paraphrase, of the tale (ed. 1781, tome iii., p. 31), altogether ignores the "aged captive," probably because he could make no sense of it. This is how he begins:

"Qui de vous veut entendre de bons vers et les aventures antiques de deux amans jeunes et beaux? C'est Aucassin et Nicolette. Je vous dirai tout ce qu'Aucassin eut à endurer pour sa Mie au teint de lis, et toutes les prouesses qu'il fit pour elle."

Way's rendering of Le Grand thus opens (ed. 1815, p. 5):

"What wight is he that fain would now be told  
Of rare adventures fallen in days of old?—  
Sweet verse I sing, and goodly deeds I tell,  
Of a young pair that loved each other well:  
Young were they both, in love their hearts were met,  
Their names were Aucassin and Nicolette.  
All that the youth essay'd, by day or night,  
For his sweet maid, with skin like lily white,  
And all his prowesses, and all his pains,  
The fruitful compass of my tale contains."

Le Grand has been charged by some captious critics with having travestied the compositions of the Trouvères; but this is not true, though it cannot be denied that in the case of most of the tales of a "free" nature which he has included in his collection his modesty (a not very common virtue of French writers in the last century) was such that the "point" is altogether missed. Yet his collection is not without its value to the many who cannot read twelfth-century French; and, on the whole, it is very useful to students of the history of popular fictions.

Way's English metrical versions after Le Grand are pleasant reading. There is a peculiar charm in the archaic, or now seldom used, words and phrases which he employs, as in the *fabliau* of "The Grey Palfrey," one of the most delightful of love-tales; "The Norman Bachelor"; "The Priest who ate Mulberries"; and "The Priest who had a Mother in spite of himself." And one can only regret that he did not live to give us more of them in the same dress.

In conclusion, I may state that there is a remarkable likeness between the story of Aucassin and Nicolette and that of Florence

and Clariet, in the Charlemagne romance of Duke Huon of Bordeaux.

W. A. CLOUSTON.

#### HUGUENOTS AND THE COLLEGE OF PHYSICIANS.

London: Feb. 6, 1888.

It may not be generally known that, in connexion with the refugees who came to England after the Revocation of the Edict of Nantes in 1685, there is preserved at the College of Physicians a document, dated 1792, containing a resolution of that college "to subscribe £50 towards the relief of the suffering clergy in France—refugees in the British Dominions." It is of great interest to know that this old and historic college came nobly to the help of the foreign pastors at a time when the Royal Bounty Fund was impoverished by the exigencies of the previous appeals which had been made to it.

The college had for its first president the celebrated Thomas Linacre; and medical science can number some eminent Huguenot names among its past ranks, of whom may be mentioned those of Baron, Blondel, Le Fevre (physician to Charles II.), De Moivre, Martineau, and Roget.

An abstract of the document above mentioned is to be found in the valuable Report of the Historical MSS. Commission (vol. viii., part i.), which also states that there are about 200 volumes of MSS. in the library of the college.

By the intolerant Edicts of France, in 1680, medical men were excluded from holding any public employment. Other hard measures were successively imposed on those of the Protestant faith, so that it is hardly surprising that many settled in England. Between the years 1681 and 1689, no less than nine French refugees were admitted to the ranks of the college.

S. W. KERSHAW.

#### APPOINTMENTS FOR NEXT WEEK.

MONDAY, Feb. 12, 5 p.m. London Institution: "The Roman Conquest of Judaea," by the Rev. W. Benham.

8 p.m. Royal Academy: "The Arts immediately dependent on the Plastic Art," I., by Mr. Alfred Gilbert.

8 p.m. Society of Arts: Cantor Lecture, "Yeast: its Morphology and Culture," II., by Mr. A. Gordon Salamon.

8.30 p.m. Geographical: "A Journey in the Interior of Labrador in 1887," by Mr. Randle F. Holme.

TUESDAY, February 14, 3 p.m. Royal Institution: "Before and after Darwin," V., by Prof. G. J. Romanes.

8 p.m. Society of Arts: "The Principles of Design, as applied to Bookbinding," by Mr. H. B. Wheatley.

8 p.m. Colonial Institute: "Recent Impressions in India and Australia," by Lord Brassey.

8 p.m. Civil Engineers: "The Economic Use of the Plane-table in Topographical Surveying," by Mr. Josiah Pierce.

8.30 p.m. Anthropological: "The Akkas, a Pigmy Race from Central Africa," by Prof. W. H. Flower, with Notes by Emin Pasha; "Skulls from the Hindu Kush District," by Dr. J. G. Garson.

WEDNESDAY, Feb. 15, 3 p.m. University College: Barlow Lecture, "The Tomb of Dante," by the Rev. Dr. E. Moore.

8 p.m. Society of Arts: "Type-writers and Type-writing," by Mr. J. Harrison.

THURSDAY, Feb. 16, 2.30 p.m. British Museum: "The Languages and Races of the Babylonian Empire," III., by Mr. G. Bertin.

3 p.m. Royal Institution: "Early Secular Choral Music," with Illustrations, II., by Prof. Hubert Parry.

3 p.m. University College: Barlow Lecture: "A Critical Discussion of Selected Passages from Dante," I., by the Rev. Dr. E. Moore.

6 p.m. London Institution: "Pictures of the Year," by Mr. H. Blackburn.

8 p.m. Royal Academy: "The Arts immediately dependent on the Plastic Art," II., by Mr. Alfred Gilbert.

8 p.m. Linnean: "Self-fertilisation and Cleistogamy in Orchids," by Mr. H. N. Ridley; "The Birds and Mammals of Hudson Bay Territory," by Dr. John Rae.

8 p.m. Society of Arts: "Etching and Mezzotint Engraving," II., by Prof. H. Herkomer.

8 p.m. Chemical: "The Analysis of Wackenroder's Solution and an Explanation of the Formation of its Proximate Constituents," by Prof. H. Debus; "Polistre's Law of Mutual Displacement of Bromine and Chlorine," by Prof. Thorpe and Mr. G. W. Rodger; "The Action of Phosphorus Pentachloride on Salicylaldehyde," by Mr. C. M. Stuart; "Some Reactions of Nitrogen Chlorophosphuret," by Mr. Ward Coleridge.

8.30 p.m. Antiquaries.

FRIDAY, Feb. 17, 1 p.m. Geological: Annual General Meeting.

8 p.m. Philological: "The Illusions of Monosyllabism," by Prof. Terrien de Lacouperie.

9 p.m. Royal Institution: "Some Developments of English Pottery during the last Fifty Years," by Sir Henry Doulton.

SATURDAY, Feb. 18, 3 p.m. Royal Institution: "Experimental Optics," V., by Lord Rayleigh.

#### SCIENCE.

A PICTURE BOOK OF COMPARATIVE COSMOLOGIES.

*Ethnologisches Bilderbuch mit erklärendem Text.* 25 Tafeln. Zugleich als Illustrationen beigegeben zu dem Werke "Die Welt in ihren Spiegelungen unter dem Wandel des Völkergedankens." Von Adolf Bastian. (Berlin: Mittler u. Sohn.)

Among the pursuits which for many years have occupied Prof. Bastian is the study of man's representations of the shape and nature of the universe. His works contain a mass of materials and dissertations on this interesting subject, and he has now had the happy thought to collect in a picture-atlas some of the most striking of these as imagined by nations not yet arrived at the scientific stage. The illustrations are accompanied by more or less of explanation, and are considered to stand in connexion with the volume on cosmologies.

As might be expected, the pictures have far more effect on our mind than the dissertation. Thus, mere description how the Egyptians fancied the firmament in the likeness of the heaven-goddess is weak in comparison with the actual pictures, especially that on plate vii., showing her standing with feet in the east and arching her body over the sky till she touches the west with her finger-tips, so that the sun in his divine bark sails up her legs, over her back, and down her arms. So quaint is this imagination that, notwithstanding its antiquity, it seems not to have spread into other mythologies. Another fancy of this kind belongs to Peru, where the heaven is typified by an overarching serpent, whose two heads touch the eastern and western horizon, while the rain-god above pours down the showers from his earthen pot. It seems from the note that in an old Chinese temple of the Wu family there is sculpture something like this—namely, "the arch of heaven formed by a double-headed dragon." In both cases, it seems as though the idea may have been developed from the rainbow, which in folk-lore is held to be a serpent. Among the Aztec picture-writings here reproduced from the Vatican Codex are seen two little mountains with a man between, in which, were it not for the explanation, would be hardly recognised a cosmic idea which has lasted on from antiquity and established itself in the most distant nations. They are the two clashing mountains, which in Mexican myth are located on the way of the dead, where, provided with the proper charms, the departed soul has to dodge between them before they can close again and crush him. It is in the Buddhist cosmology that the clashers

appear in what seems their original and purposeful meaning. They are two rocks or cliffs on the horizon which open and close like jaws or doors, and let the sun through at sunset and sunrise to and from the space beyond. We should expect, indeed, to find them depicted in Buddhist world-pictures; but Prof. Bastian, who has, perhaps, examined more of these than any other Orientalist, seems never to have met with them, or he would have reproduced them here. It would be interesting to see a birch-bark picture of them among the North American Indians, in whose folklore they have a not less established place, and to set over against such a rude sketch the conception formed of them by some Greek painter showing the Argo making her perilous passage through the Symplegades.

The pictures collected by Prof. Bastian fall into two classes, interesting in two different ways. Some are taken direct from nature, and depict the universe as it seems to the untrained observer. Such are the canopy of heaven with sun and moon as represented by the Delaware Indians, and the Peruvian map of earth and sea and sky. Though belonging to a very different stage of thought, the drawings of the world as conceived by Greek, Arab, and Indian philosophers come under the same class. Here the earth floats like a leaf on the waters, covered in by the bell-like sky, or it forms the flat top of a cylinder, or stands on a cube in the middle of a flat world-disc, or is borne like a table on many posts, or carried by the famous elephants who stand on the tortoise. It would be well, however, to know more particularly whence Prof. Bastian compiled this series of figures, of which some seem familiar, but others as if sketched by a modern artist to match the ancient descriptions. A different interest attaches to those which, based on abstruser conceptions, passed from one country to another, undergoing such changes that history is required to interpret them, while, on the other hand, they themselves furnish history by proving intercourse to have taken place between the nations which adopted them from one another. No doubt the great source of cosmic theory was Babylon, where the astronomical conception of the spheres or zones of the seven planets took shape in the planet-temples, like that of Borsippa, rising in successive stages. The idea is plainly discernible in the scheme of the Buddhist *sakwala*, where Mount Meru occupies the centre round which lie concentrically the seven great rocky circles with the seven seas between, and outside all the huge encircling mountain-ridge. Not less obviously Babylonian in conception are the Brahmanic and Buddhist heavens in successive stages inhabited by beings of different grades of form and deity. The South Sea Islanders' schemes of upper and lower worlds, with regions of gods and souls, of waters and clouds, of emptiness and thought, of darkness and nothing, must seem to us too philosophical for barbarians to have invented. But if considered as the result of borrowed Asiatic ideas, they are what might be expected; and it is worth the reader's while to compare them here with the stages of Buddhist *devalokas*, or worlds of gods, and *arupalokas* or worlds of formless spirits. Thus in

Buddhist cosmology, as well as in the allied Moslem scheme of the seven heavens and earths encircled by the ocean and the mountain of Kaf, the rational Babylonian astronomy survives lowered into unintelligent dogma. Its development in the scientific direction by the Greek mathematicians is not illustrated here; but Christendom furnishes several related world-schemes. It was not for nothing that Kosmas made his voyage to India, for he brought back Mount Meru and put it up in the centre of his world for the sun to set behind, covering the whole with a firmament in the shape of the ark of the covenant. In a mediaeval picture reproduced from Didyon's *Iconographie Chrétienne* the seven heavens of the planets are marked with their signs, while above them a three-faced Trinity, much like a four-faced Brahma, leans pensively over his creation. It is an interesting consideration, raised in one's mind by this picture book, how physical and moral conceptions have worked in together. The firmament and the underworld required physically for the sun's journey by day and night became homes for departed souls undergoing a brighter or darker fate, while the astronomical paths of the planets became a series of graded regions to lodge the blessed and the damned according to their deserts. The resemblances between the heavens and hells of the Campo Santo at Pisa and those of a Buddhist temple are rooted in common history.

E. B. TYLOR.

#### OBITUARY.

ASA GRAY.

DEATH has been laying his hand heavily on the foremost rank of botanists. Only a very few months ago, reviewing the *Life of Darwin*, I wrote that, of the little band of apostles of evolution, all but one were still with us. Asa Gray has now joined his friend and master. In September last, a company of foreign botanists, probably the most illustrious ever seen in England, met at Manchester on the occasion of the meeting of the British Association. Of these, the two most distinguished were unquestionably Anton de Bary and Asa Gray. De Bary has just left us in the prime of manhood, Gray in the fulness of years.

The life of the greatest botanist—may we not say the greatest naturalist?—that America has yet produced was an uneventful one. Born in 1810, at Paris in the state of New York, he was intended, as a youth, for the medical profession; but soon, under the influence of Torrey of New York, the Nestor of American botany, he turned his thoughts to the pursuit of pure science. In 1842, he was appointed to the professorship of Natural History in Harvard College, Cambridge, Mass., a position which he held during the remainder of his life—residing in a house attached to the Botanic Garden there—though he has not lectured since 1873.

Dr. Gray's special work was in structural and systematic botany, especially the flora of his own country, of which he possessed a profound knowledge. Among his more important works are (in conjunction with Prof. Torrey, and never completed) Torrey and Gray's *Flora of North America*; *The Botanical Text-book*; *Structural Botany—How Plants behave and How Plants grow*; two charming popular introductions to the study of botany; the *Botany of the United States Expedition under Captain Wilkes*, and many others of less importance. In addition to these, his contributions to descrip-

tive botany were very numerous, in the form of communications to the *American Journal of Science*, the *American Naturalist*, the *Proceedings of several learned societies*, and other periodicals. Unfortunately, these have never been collected during the lifetime of the author.

But Dr. Gray did not work only in the arid field of descriptive botany. Such essays as that on "The Flora of the Rocky Mountains," written in conjunction with Sir J. D. Hooker, and the address on "The Characteristics of the North American Flora," presented to the meeting of the British Association in Montreal in 1884, show an insight into some of the most difficult problems of biology, a grasp and power of mind, which indicate the master intellect.

The leisure of his later years afforded Asa Gray the opportunity of frequent visits to this country, attracted largely by his fifty years' friendship with Sir J. D. Hooker. And here, mingling with the older and younger followers of his own science, he won the love of all by the child-like simplicity and purity of his nature, and the combined geniality and vivacity of his conversation. There was indeed in him much that reminded one of Darwin: the same gentleness and humbleness of nature, the same perfect fairness in controversy, the same generosity towards antagonists. In Asa Gray science has lost a true and faithful servant, his friends one whose memory will ever be held in affectionate esteem.

ALFRED W. BENNETT.

THE death is also announced at Balmuto, near Kirkcaldy, of Dr. J. T. Irvine Boswell, one of the highest authorities on British plants. Under his earlier name of Syme, he is best known as the editor of Sowerby's magnificent *English Botany* in eleven volumes, with coloured plates of every species. About twenty years ago he abandoned the teaching of botany in London for a Scotch lairdship in Fife, and took the name of Boswell, being lineally descended from the same family as the great biographer.

#### CORRESPONDENCE.

A NEW ASOKA INSCRIPTION.

Vienna: Feb. 1, 1888.

By the last Indian mail I have received from Dr. James Burgess facsimiles of the new inscriptions in Bactro-Pali, or northern Indian characters, lately discovered at Shāhbāzgarhī. I believe that I shall act in accordance with his intentions, if I make known at once that the new find contains in nine lines and a half Asoka's twelfth rock-edict, which is missing in the published version of Shāhbāzgarhī, or Kapurdigiri, as the older erroneous appellation used to be.

The facsimile is, like all the previous similar publications of Dr. Burgess, truly excellent and easy to read, except in a certain number of passages where the stone has been damaged. For these a comparison of the original paper-cast will be indispensable. The edict offers none of those monstrous words and forms which have hitherto made the Shāhbāzgarhī version the despair of the epigraphist and the philologist. It is even almost free from clerical mistakes. The only certain one is an erroneous repetition of the words "so cha puna tatha haratiman" in l. 6. Among the new readings which it shows, the form *prashada* or *prashanida*, which occurs fifteen times instead of the *pāsada* or *pāsāmida* (found here twice) of the other versions, possesses a great interest. It fully confirms Prof. Kern's derivation of the word *pāshāmida*, "asceticism," from the Sanskrit *pārshada*, "a member of an assembly or school." The analogy of the northern Pali forms *Priyadrasī* and *dhrama* for *Priyadarśī*



and *dharma* shows that *ra* is used, in my opinion only graphically, for *ar*. Hence, *prashada* may stand for *parshada*, which comes very close to the Sanskrit original.

Another *varia lectio* proves the correctness of my explanation of the words "tehi vatayvam," Gîrnâr, l. 8, and "tehi vataviye," Kâlsî, l. 34. The new version has (ll. 7-8):

"ye cha tatra tatra prasana tesha(m?) vatava [:] dvanam priyo na tatha danam va puga va malati yatha kiti [:] salavadi siya ti svaprashadanam." And to those who adhere to this (or) that (faith) it must be said: The Beloved of the gods does not think as (highly) of liberality or ceremonial worship as (of) what—that an increase of the essence may happen among all sectarians.

The genitive *tesha* (in?) leaves no doubt that the corresponding *tehi* of the other versions is, as I conjectured in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. xxxvii. p. 386, the dative (not the instrumental) of the plural. G. BÜHLER.

#### BISHOP WORDSWORTH'S EMENDATION OF LUCAN, IX. 568.

Trinity College, Oxford: Feb. 6, 1888.

Though I find it difficult to believe that the line of Lucan (ix. 568)—

"An sit uita nihil et longa an differat aetas"—

can be right either metrically or grammatically, and though Mr. G. A. Simcox's interpretation, by which *et longa* is made to mean "even long," and *differat*, "can matter," appears to me to labour under every possible objection—of metre, pause, and meaning—yet it seems worth while to say a word in defense of Bishop Christopher Wordsworth's emendation—

"An sit uita nihil? det longa an differat aetas?"—

from the point of view on which it is attacked, of inconsonance with Stoic teaching. The bishop himself quotes Seneca, *Epist.* 73, a passage which I will copy at length:

"Quemadmodum ex duobus sapientibus qui senior decessit, non est beator eo cuius intra pauciores annos terminata uirtus est: sic deus non uincit sapientem felicitate, etiamsi uincit aetate. Non est uirtus maior quae longior."

The last words the bishop quotes wrongly, it would seem, "non est uita maior quae longior"; but in itself this statement is not only in harmony with the rest of the words quoted, but with other passages of Seneca. So *Epist.* 101:

"Ubi stabilita mens seit nihil interesse inter diem et saeculum, quicquid deinceps dierum rerumque uenturum est ex alto prospicit et cum multo risu uerum temporum cogitat. Ideo propra, Lucili, uiuere et singulas dies singulas uitas puta."

And he goes on to commiserate the wish of Maecenas to live even in torment, provided only he may live. The real good may be that, whether late or soon, we must die—"Nega nunc magnum beneficium esse naturae, quod necesse est mori." In this last sentence he seems to suggest very nearly what Lucan puts more epigrammatically—"Does long life give increase of happiness, or only defer what may prove (not a misfortune, but) a blessing, death?" ROBINSON ELLIS.

#### SCIENCE NOTES.

MR. RUSKIN has presented to the Natural History Museum, at South Kensington, his large diamond and crystal of ruby, both remarkable for their excellence as mineral specimens, on condition that the following characteristic inscriptions shall always appear on the labels descriptive of the specimens:

"The *Colenso Diamond*, presented in 1887 by John Ruskin, in honour of his friend, the loyal and patiently adamantine first Bishop of Natal."

"The *Edwardes Ruby*, presented in 1887 by John Ruskin, in honour of the invincible soldiery and loving equity of Sir Herbert Edwardes' rule by the shores of Indus."

THE Palaeontographical Society has issued its volume for 1887, containing a large mass of technical matter full of interest to students of British fossils. Dr. G. J. Hinde continues his monograph of Fossil Sponges, while Prof. Rupert Jones and Dr. H. Woodward commence their monograph of the Palaeozoic Phyllopora. The fossils of the Inferior Oolite are especially well cared for, Mr. W. H. Hudleston taking the Gasteropods, and Mr. S. S. Buckman the Ammonites.

#### PHILOLOGY NOTES.

MR. GEORGE BERTIN has written for the series of "Abridged Grammars," published by Messrs. Trübner—under the general editorship, first of the late Prof. E. H. Palmer, and now of Dr. R. Rost, of the India Office—a volume dealing with the various languages of the cuneiform inscriptions. In the space of little more than one hundred pages, he gives very concise sketches of the grammar of the five following languages: (1) Sumero-Akkadian, (2) Assyro-Babylonian, (3) Vannic, (4) Medic, and (5) Old Persian. The book will be dedicated to Prof. A. H. Sayce, to whom the author expresses his indebtedness, especially as regards Vannic and Medic.

In the *Celtic Magazine* for February, Mr. T. Cockburn gives an account of Prof. Windisch's investigations into the Indo-European verbal forms with a characteristic *r*, more especially the Latin and Celtic *r* passive. The original paper appeared in the *Transactions* of the Royal Saxon Society of Sciences, under the title, "Ueber die Verbalformen mit dem Character R im Arischen, Italischen und Celtischen." Prof. Windisch points out that the Indo-Iranian languages had forms in *r*, which appeared more especially in the third plural perfect middle. He thus dispels the idea that the Latin and Celtic passive forms in *r* are unique, and shows how impossible it is that this *r* could arise from the rhotacising of intervocalic *s*, which would be necessary if the form arose from affixing *se* (oneself) to the stem, as the old theory had it. Mr. Cockburn thus sums up the results arrived at:

(1) "The *r* is in its origin identical with the nominal suffix *ra*. (2) It was used originally in the third person plural only, as was the case in Sanskrit and Zend. (3) It was transferred by analogy to the third person singular. This took place in Latin and Celtic. (4) It was further transferred in these languages to the other persons with certain limitations."

#### MEETINGS OF SOCIETIES.

ANTHROPOLOGICAL INSTITUTE.—(Anniversary Meeting, Tuesday, January 24.)

PROF. FLOWER, V.-P., in the chair.—The officers and council for the ensuing year were elected as follows:—*President*: Francis Galton; *Vice-Presidents*: Dr. J. G. Garson, Prof. A. H. Keane, F. G. H. Price; *Secretary*: F. W. Rudler; *Treasurer*: A. L. Lewis; *Council*: G. M. Atkinson, E. W. Brabrook, O. H. E. Carmichael, Hyde Clarke, A. W. Franks, Col. H. H. Godwin-Austen, T. V. Holmes, H. H. Howorth, Prof. A. Macalister, R. Biddulph Martin, Prof. Meldola, the Earl of Northesk, O. Peek, Charles H. Read, Lord Arthur Russell, Prof. A. H. Sayce, H. Seeborn, Oldfield Thomas, M. J. Walhouse, Sir C. P. Beauchamp Walker.

SOCIETY OF ANTIQUARIES.—(Thursday, Jan. 26.)

C. D. FORTNUM, V.-P., in the chair.—Mr. W. J. O. Moens read a paper on the bibliography of the "Chronique historique der Nederlandtscher Vorlogen, etc.," printed by Solen at Norwich,

1579, showing that genuine editions were falsely dated for purposes of concealment, and also specifying certain pirated editions, in which passages reflecting on the Papacy were omitted.—Captain Acland Troyte read a paper on the "Harmonies" of Nicholas Ferrar, which were scrapbooks containing woodcuts illustrative of the History of the Jews and of the Life of Christ, with the passages referring to them pasted underneath. Copies of these were presented to the family of Charles I. Two of the volumes were exhibited.—Mr. J. Gardner D. Engleheart exhibited a mediaeval bell, which belonged to the town clerk of Pickering, bearing the name of William Stokeley and figures of S. Michael or S. George and the Dragon, the Virgin and Child, S. John the Baptist, and a crucifix. It is of fourteenth-century work.—Rev. J. G. Lloyd exhibited a pewter coffin chalice from Rhoscrowther, Pembrokeshire.

CAMBRIDGE PHILOLOGICAL SOCIETY.—(Thursday, January 26.)

DR. JACKSON, president, in the chair.—Mr. W. Robertson Smith read a paper on the sacrifice of a sheep to the Cyprian Aphrodite (Lydus, *De Mensibus* iv. 45). Like the service paid to Venus Verticordia and Fortuna Virilis at Rome, of which Lydus speaks in the same chapter, the sacrifice in question fell on April 1. It was argued that this coincidence is not accidental, and that both ceremonies are Oriental in origin and connected with the feast of Venus among the Harranians on the first three days of Nisan, spoken of in the Fihrist, and with the spring feast at Hierapolis (*De Dea Syria* 49). The Roman rite was not ancient (Macrob. *Sat.* i. 12), and like other features in Italian Venus-worship must have come from the great Phoenician sanctuary of Venus-Astarte at Eryx. The words of Lydus ἐν μῆσιν δὲ ἡ Ἀφροδίτῃ τοῖς ἀνδρῶν οἷς καὶ ἡ Ἥρα must refer to the special ritual of the day at Rome; and the sacrifices of Juno compared with those of Venus are probably those offered in the Regia to Lucina by the regina sacrorum on the Calends of every month, viz. *agna vel porca*, answering to the sheep and wild boars of the Cyprian rite. The difference in the sex of the victim corresponds to the known preference of the Paphian goddess for male victims, which again may be connected with her androgynous character. A variety of arguments conspire to show that the Cyprian rite was an atoning sacrifice; and, according to many analogies, this points to the correction ἐσκεπασμένοι for ἐσκεπασμένων in the description given by Lydus. The priests, clad in sheepskins, offered to Aphrodite the sacrifice of a sheep. But it also appears that one type of Astarte had a sheep for her sacred animal and was originally a sheep-goddess. The symbolism of the ram, so common on Cyprian coins, and sometimes directly connected with Aphrodite, leads to the conclusion that the Cyprian goddess was in fact the sheep-Aphrodite, and that the rite in question was one of those mystical *piscula*, analogous to totem sacrifices, in which the sacred animal is sacrificed by men of its own totem kind. The most complete parallel is found in the lustration at the Lupercalia. Faunus-Lupercus, like his priests the Luperci, is clad in the goat-skin, and goats are sacrificed to him at the Lupercal. The subject was illustrated by reference to other rites of a similar kind, especially to the annual atoning sacrifice of Hera Acraea at Corinth, where the victim is a goat—that is, a victim ordinarily excluded from the altars of Hera—while its sacrosanct character appears in the fact that the thing was so arranged that the animal procured its own death without the intervention of the hirelings who managed the ceremony. Similarly at Eryx the victims were supposed to offer themselves freely at the suggestion of the goddess. This implies that they were sacred animals, which again implies that atoning sacrifices had a place of unusual prominence in the worship of the Oriental Aphrodite, since sacred animals are not offered except in atoning and mystical rites. The key to all this was sought in primitive totemism (*Encyc. Brit.*, "Sacrifice").

FINE ART.  
THE ROYAL ACADEMY.  
IV.

We have already spoken in general terms of the interesting, though unequal, collection of sculptures, ornamental bronzes, medals, and plaquettes, belonging to the periods of the early and the achieved Renaissance, which is contained in the water-colour room; and we may now proceed to examine a few of the prominent examples exhibited. The famous "St. Cecilia," by Donatello (28), one of the glories of Lord Wemyss's collection, is here, and somewhat surprises those who only know it through the reproduction made for the Arundel Society; for it is executed in that dark *pietra serena* peculiar to Florence. It has been almost everywhere accepted as a work of the master himself, and is included in that *catalogue raisonné* of his works issued last May in Florence, under the auspices of Sig. Gaetano Milanese, in commemoration of the five-hundredth anniversary of his birth—an enumeration, however, which is by no means so exhaustive, or so critical, as might have been expected under the exceptional conditions of its publication. To breathe a doubt as to the correctness of the attribution might, therefore, appear the rankest heresy. Yet, exquisite as is the purity of the outline, daintily as the lightly-expressed draperies are disposed, extraordinarily fine as is the chiselling of the low relief, the work does not produce on us quite that impression of latent energy in repose, of individual characterisation, which marks all the finer productions of Donatello. To suggest a doubt, is not, however, to deny outright; and it would be hard to point to any other sculptor who could have achieved the work, unless it be the great Florentine's most successful follower, Desiderio da Settignano, by whom there is an unfinished bas-relief, also in *pietra serena* (34), in the gallery. The "Virgin and Child surrounded by Cherubs," attributed to Donatello (43), which is lent by Mrs. Cockerell, is a fine replica in marble of the relief at St. Petersburg. Remarkable as both works are for refinement of execution, the emptiness of the conception, and the somewhat meaningless type both of the Virgin and of the cherubs, prevent us from classing them among the productions due to the master himself. Several repetitions of the subject, in *gesso*, both painted and uncoloured, are to be found in the gallery. Much the same criticism may be applied to Mr. Drury Fortnum's charming marble relief, "The Virgin and Child" (35), more modestly ascribed by its owner, with a query, to Desiderio; although this reveals a higher degree of individuality than the last-mentioned example. A finer and more exquisitely finished original, with slight variations, is to be found in the Gallery at Turin. The bas-relief of the "Virgin and Child" (40)—which appears to be a copy with variations, and in lower relief, of that which at the Bargello is given, though not with general acceptance, to Donatello—is open to considerable suspicion. It is chiselled with much delicacy; but some of the detail, especially where it differs from the original, would appear to point to a modern origin. Over several other works here it has been sought to cast the glamour of the same great name. It is difficult to understand on what grounds Sir J. C. Robinson's curious alto-rilievo, showing Lucretia stabbing herself (Case C, 5), is attributed to Donatello; while the exquisite little head of the young St. John from the same collection (Case C, 4), though it bears a certain resemblance in its tenderness of conception and style to the beautiful S. Giovannino bust in the Casa Martelli at Florence, approaches, in our opinion, still more nearly to the manner of Mino da Fiesole. His, too, is a name which

has been strangely misused in this exhibition, which, however, contains at least one undoubted work from his hand—the exquisite bas-relief, "The Virgin and Child with Angels adoring," signed "Opus Mini" (37), and showing a great resemblance of style to the ciborium, similarly signed, at Sta. Maria in Trastevere, at Rome. Seeing that Mr. Gambier Parry is the happy owner of this treasure, it is somewhat surprising that he should attribute to the master himself his other bas-relief, "The Virgin and Child" (41), which is an agreeable performance of the same school, but far below the level of Mino himself.

There is nothing here from the hand of Antonio Rossellino, whose name appears twice in the catalogue. Of the works attributed to him, Mr. Parry's ugly and expressionless relief, "The Virgin and Child" (39), may possibly have issued from the Rossellino atelier; but Mr. Donaldson's large alto-rilievo of the same subject (30)—a somewhat vulgar and over-ornamented work of the end of the fifteenth century—has little or nothing in common with that school. The fine marble relief contributed by Mr. Henry Vaughan (36), showing in profile the bust of a beautiful woman, with locks lifted from the forehead and loosely knotted behind the head, cannot be said to belong to the school of Donatello, save in so far as all sculptured reliefs executed in Florence during the latter half of the fifteenth century do so belong. It is a work, fine in conception rather than subtle in execution, which in a vague way recalls the painted portraits of Giuliano de' Medici's beautiful mistress, Simonetta Vespucci, and especially the portrait attributed to Botticelli, in the possession of Colonel Sterling.

A comparison of Mr. Heseltine's bronze bust, called "Filippo Strozzi" (29), and ascribed to Benedetto da Majano, with the marble bust in the Louvre and the terra-cotta which from the Strozzi Palace has passed into the Berlin Museum—both well-authenticated portraits by that artist of his protector—must prove that the work at the Academy has been mis-named. Neither does it, in our opinion, bear the characteristics of the style of Benedetto. It must be remembered that bronze portrait-busts belonging to the fifteenth century are extremely rare, marble, stone, terra-cotta, and *gesso* being the materials usually employed. We should be inclined to place Mr. Heseltine's bust in the first twenty years of the sixteenth century.

The enamelled earthenware of the Della Robbias is represented by the beautiful tabernacle (12), by Andrea della Robbia, and the bas-relief, showing the last moments of Santa Maria Egyptiaca, by the same master (14), both of which Mr. Drury Fortnum recently lent to the Burlington Fine Arts Club. It is impossible to accept as genuine productions of the Della Robbia atelier either the bas-relief of the "Virgin and Child" (11), or its pendant, the relief in which the same subject is encircled with a border of flowers and fruit (16). We should be inclined to attribute to the earlier time of the great Luca della Robbia himself one of the most exquisite things here—the unglazed terra-cotta medallion, showing the "Virgin and Child surrounded by Angels" (Case C, 7), lent by Sir J. C. Robinson, and by him given to Lorenzo Ghiberti. This little work reveals a tenderness and a devotional fervour such as are hardly characteristic of the last-named great sculptor; while the artful simplicity shown in the modelling of the draperies—which, without exaggeration, duly emphasise the forms beneath—is quite worthy of Luca at his best. We cannot do more here than call attention to the finely-composed bas-relief roundel, "The Virgin and Child with Adoring Angels" (9), dated 1428, and bearing

the name Nicholo; this its owner, Mr. Fortnum, considers to be possibly either an early work by Luca, or by the bronze-caster, Niccolo Baroncelli, of Florence. The same collector lends the curious portrait-bust of Lorenzo il Magnifico, attributed to A. del Pollajuolo, and supposed to have been moulded from the face of that prince after death.

It is unnecessary to describe anew the magnificent "Virgin and Child, and Little St. John" (38)—an unquestioned work belonging to the first period of Michelangelo's practice, and the great glory of the Royal Academy's private collection. It shows how absolute was already the master's departure from the types and forms of the fifteenth century, and how he had deliberately renounced the aims of the quattrocento masters, taking as his ideal imposing majesty of proportion, and a generalised grandeur, in lieu of a poetic realism, serving to heighten the expression of devotional fervour. It would be interesting to know on what evidence—whether that of drawings, documents, or mere analogy of style—Sir J. C. Robinson has based his somewhat audacious attribution to Michelangelo of the painted terra-cotta statuette of the "Dead Christ" (Case C, 3). The pose of the carefully and finely modelled figure is an adaptation—mannered in its studied elegance—of the "Christ" in the famous "Pieta" at St. Peter's, and the form is, like that of Michelangelo's statue of the Saviour at the Minerva, completely nude; but it is impossible to recognise, either in its conception or in its anxious finish, the supreme breadth and vigour which Buonarroti would have imparted to a model of this kind, designed, as it would have been, if he had indeed produced it, as a preparation for a larger work. An examination of the collection of original wax models at the South Kensington Museum, or of the contents of the Casa Buonarroti at Florence, would, we think, amply support our view, should it not be deemed that the work speaks for itself.

The early decadence of Italian sculpture in the first half of the sixteenth century is well illustrated by Mr. Heseltine's pretty alto-rilievo (46), correctly ascribed to Agostino Busti, as is proved by a comparison of its workmanship with that of the statuette, from this sculptor's famous tomb of Gaston de Foix (Case C, 2), lent by Sir J. C. Robinson.

Lack of space prevents us from discussing in detail the fine series of decorative bronzes, plaquettes, and medals which completes this section of the exhibition. The most remarkable bronzes are those of Mr. Drury Fortnum, including examples attributed to Lorenzo Ghiberti, Riccio of Padua, Peter Vischer of Nuremberg, and many others. Particularly enjoyable is Mr. Salting's exquisitely well-chosen collection of medals of the fifteenth and sixteenth centuries, which almost rivals in beauty, if not in completeness, the famous collection of M. Dreyfus, at Paris. Special attention should be directed, among these last, to the quattrocento series, including such rarities as the magnificent example of Pisano's great "Ludovico Gonzaga"; the well-known unique "Victor Pavonius," from the Bale collection, ascribed to A. Marescotti; and the very important "Andrea Barbazza" by Sperandio.

CLAUDE PHILLIPS.

LETTER FROM CYPRUS.

Larnaka: Jan. 10, 1888.

On our way to Cyprus, my companion and myself spent a few days at Smyrna, and were there shown an interesting collection of Anatolian ware. It belongs at present to Mr. Lawson, of the Ottoman Imperial Bank, and comes from Kutaya, in Phrygia. It represents all that is now left of a very beautiful manufacture



of pottery, which never extended beyond a narrow local limit, and has been extinct for nearly three hundred years. Though evidently of Persian origin, it includes no plates, and consists entirely of vases and similar vessels. The colouring is rich and diversified, a soft blue found on three of the vases being simply exquisite. In some cases the figures represented on the ware are in relief. Unfortunately, there is no chance that any more examples of the ware are likely to be met with; otherwise it would doubtless attract as much attention as the coarser and rougher ware of Rhodes.

The weather favoured us in our travels through Cyprus, and we visited all the places we hoped to see. But I was disappointed by finding how few traces of their presence have been left by the English upon the island since my last visit to it, seven years ago. It is impossible not to contrast the external appearance of Cyprus under English rule with that of Algeria, as I saw it last winter, under French rule. There is no carriage road to connect even the capital of a district like Paphos with any other place in the island; the harbour of Famagusta is still silted up; steamers come rarely and irregularly; and except at Larnaka a hotel is unknown. And yet for those who want a soft, warm climate in the winter, Cyprus offers exceptional attractions. Kyrenia and the neighbouring northern coast are an improved Riviera as regards both scenery and climate; and Kyrenia itself is the centre of pleasant excursions to such mediæval ruins as the castle of St. Hilarion or the abbey of Belle-paix, while it is connected with the capital Nikosia by one of the few carriage roads that exist.

The malady that afflicts Cyprus is the common one of want of money. The surplus revenues of the country, instead of being spent on public improvements, go to assist the English and French governments in paying the holders of the guaranteed Turkish debt; and the necessary expenditure of the local government is kept at starvation point. At the same time, the scanty population of the island is taxed to the utmost—indeed, after a year of drought like the last, beyond the utmost; and the want of proper means of communication between Cyprus and the outer world, as well as between one part of the island and another, prevents capital from being invested in it. While, therefore, the country is being drained of its money, nothing comes into it in return, though its wine is excellent even now, and might be made equal to the best French claret if only French manufacturers could find it to their interest to bring their capital and their workmen into the island. But Cyprus must be provided with a good port—such as could be made at Famagusta for less than £300,000—before the trade and prosperity of the island can be expected to revive.

It is pleasanter to turn from the present of Cyprus to its past, when, as is testified by the numberless remains of cities and tombs, it must have supported a large and flourishing population. But the temples and shrines that once adorned it have long since been levelled to the ground. The traveller who expects to find stately columns or ancient walls will be grievously disappointed. The wars that have swept over Cyprus have left scarcely anything of early date standing above the ground. The ancient sites of the island are marked by subterranean tombs or mounds of broken pottery and stone. Hard by the monastery of Akhiropiti, on the northern coast, the docks of the old port of Lapithos may be seen cut in the rock, and here and there the squared stones that lined the quay, with holes drilled through them for holding the hawsers of the ships. At Kuhlia, the ancient Paphos, there still exist some relics of the famous temple of the Phœnician Aphro-

ditè, as well as the two sacred stones of the smaller shrine on the sea-shore, where the goddess arose from the foam of the waves. We spent a night in the farm which has succeeded to the castle of the Lusignans, which was itself built on the foundations of the older temple. Behind the castle is a line of gigantic stones, cleanly cut and fitted together, which represents a portion of the western wall of the great Phœnician shrine. Some of them are pierced with those curious holes, like the hieroscopes of a Christian church, which are met with also in the Phœnician temples of Malta and Gozo.

Nothing is left of the smaller temple on the sea-shore except a few shapeless ruins and two menhirs, or upright stones, of great height, each with a large rectangular hole drilled through the centre. One of the stones is un-hewn; the other is cut, and has probably replaced in Greek or Roman times an older and more sacred monolith, which had been destroyed. The two stones, like the stones Jachin and Boaz in front of Solomon's Temple, or the upright stones in the "Giants' Tower" in Gozo, are memorials of the worship of Bethels, or sacred stones, common throughout the Semitic world, which the Phœnicians brought with them to Cyprus. The famous Black Stone of Mekka is a standing witness to the tenacity with which the Semite has clung to this primæval form of worship, and another curious illustration of the same fact is to be found near Larnaka. Here, in the pretty Moslem sanctuary of the Tekke, above the Salt Lake, is the reported tomb of Mohammed's nurse, one of the most holy places in the Mohammedan world. The tomb is built under a megalithic structure, consisting of two upright stones, some fifteen feet in height, and a third stone of great size which rests upon them. The two uprights have been defaced by carving, stucco, and whitewash, but the third stone remains pretty much in its original condition. The legend runs that the stones were conveyed from Palestine by invisible agency, like the Holy House of Loreto. The archaeologist, however, will prefer to see in them a relic of the Phœnician, or pre-Phœnician age, whose sanctity was respected down to the time when a Mohammedan tomb was erected under it. The stones seem to have been cut, like the huge vaulted stones which form the roof of the pre-Hellenic tombs and shrines of St. Lazarus at Larnaka, and St. Catherine at Salamis. These have been transformed into chapels of the saints whose names they bear; but their pagan origin is still indicated by the votive rags tied to the twigs of a bush that grows before the entrance of St. Lazarus's shrine.

The Greek successor of the Phœnician Paphos, Neo-Paphos, has little to show the traveller except rock-cut tombs and the traces of the old harbour; but the modern town of Ktima, or Baffo, on the cliffs above, is a beautiful spot, with steep mountains behind and rich gardens in front sloping down to the blue sea. The road from here to Poli-tes-Khrysokehou, where Dr. Ohnefalsch-Richter has disinterred Hellenic vases and similar remains, is exceedingly bad, part of it indeed consisting of the dry bed of an almost perpendicular water-course. It may be inferred from this that a good deal remains to be done in the way of road-making in the district of Paphos.

The path from Poli to Karavostasi is wild and picturesque. Karavostasi adjoins the site of Soli. Here I sought in vain for any traces of an age earlier than that of the Romans; but in the Limniti Valley, about two miles to the west, Dr. Richter has found pottery of the Mykenæan type.

The museums and collections of Cyprus, however, have impressed me with the belief that, so far as tombs are concerned, the most interesting results are likely to be obtained by

excavations in the prehistoric necropolis of Paraskevi, close to Nikosia. This has been worked for many years, but many of the tombs contained in it are still unopened. Most of the "Kypriote" cylinders sold in Nikosia probably come from it. On one of them, now in the Cyprus Museum, I noticed the figure of a double-headed eagle, like that on the Hittite monuments of Asia Minor. A Babylonian cylinder, with two lines of cuneiform inscription, has recently been found in one of the tombs.

The pottery of Paraskevi is for the most part pre-Phœnician, some of it being incised and the lines filled with white; some of it again being ornamented with reliefs, which frequently assume the figure of a snake. In one instance, I observed the figures of deer delineated in precisely the same way as on cylinders of the "Kypriote" class. I may note here that Dr. Richter has some rude clay cylinders which seem to me to be imitations, not of Babylonian cylinders, but of Egyptian cylinders of the XIIth Dynasty; and that Col. Warren possesses five remarkable Babylonian cylinders with cuneiform inscriptions—which at present I am unable to read—which are said to come from Ammogeti, in the neighbourhood of Old Paphos. It may be hoped that Mr. Ernest Gardner, who is just now digging on the site of an old Phœnician fortress at Liodari, near Nikosia, on behalf of the Hellenic Society, may find it possible to undertake some excavations also at Paraskevi.

While at Nikosia, I made a copy of the Phœnician inscription found last year at Dali, of which Mr. D. Pierides has already given an account in the ACADEMY. Until the lime which has accumulated in many of the letters has been removed by hydrochloric acid, much of it must remain illegible; but enough can be read to show that it is an inscription dated in the third year of "Baal-melech, king of Kition and Idalion, son of the king 'Az-Baal, king of Kition and Idalion, son of the king Baal-melech, king of Kition." As Baal-melech I. is called king of Kition only, Mr. Pierides concludes that Idalion was a conquest of his son.

From the excavator's point of view, I must confess that my visit to Cyprus has been a disappointment to me. Excavations at Old Paphos (Kuklia), important as they would be for the history of Phœnician art and the worship of Aphrodité, would, I fear, be too costly to be undertaken except by a government; and at places like Neo-Paphos, Soli, and Salamis, the relics of antiquity seem too modern to be worth the trouble of disinterring. Even the tumuli in the vicinity of Salamis, so far as I was able to examine them, have all been opened, apparently in the Roman period. One of them, on the road from Famagusta to Larnaka, has been built round a core of cut stones. It is probable that the best sites for the excavator are to be found in the Karpas Promontory—at all events, these have hitherto escaped the spade of the treasure-hunter or antiquary, and the immense caves which exist in their neighbourhood are full of promise to a disciple of Prof. Boyd Dawkins. The excavations, however, undertaken at Kurion by the Vicomte de Castillon, the French consul at Larnaka, on behalf of the Louvre, in order to test Gen. di Cesnola's account of his discovery of a temple-treasure there, show what may be discovered even on sites which have been frequently worked. Among the objects found by him is a beautiful Hellenic vase of the best epoch, with the words *Μεγάλης καλῆς* scratched upon it. Within it was placed a second vase, and in this a bronze helmet. Many articles of gold were found at the same time, as well as specimens of Phœnician glass. Among the jewellery is a gold ring, the *chaton* of which has been engraved by Phœnician artists with

the representation of a ship. The brow and stern of the ship terminate in the head of Anubis, and upon the deck are figures in a semi-Egyptian style, one of them being that of a seated deity.

I cannot conclude this letter without a word of thanks for the kindness and hospitality which we have met with everywhere among the English residents in Cyprus. The traveller appreciates this all the more in a country where there are no hotels, and where the houses of the natives, and even the monasteries, are comfortable and filthy in the extreme.

A. H. SAYCE.

### CORRESPONDENCE.

#### THE BORNHOLM RUNIC FONT.

Cheapinghaven, Denmark: Feb. 6, 1888

At the recent university festival here in honour of the great Danish linguist, R. K. Rask, a little literature sprang up relating to him. I would especially point out a well-written life by Dr. F. Rönning, who has had access to his letters. It runs to over 150 pages in octavo, and is most interesting. But the chief work on this occasion was a small folio, by Prof. Dr. L. F. A. Wimmer,\* on the famous sandstone font in the island of Bornholm (No. 1978 in Liljegren's Run-urkunder), the most precious in all Scandinavia. It bears a series of carefully sculptured figures, and a long Runic inscription descriptive of the pictures in the several panels. A generous money-grant by His Excellency the Chamberlain Scavenius, the Danish Cultus-Minister, made this costly publication possible.

The book is excellently printed by Thiele on fine paper, and has three admirable copperplates by Prof. Magnus Petersen, two of them devoted to this piece; while the third shows the font at Bjersjö in Scania. This latter also is richly sculptured with Biblical events, arranged under seven round arches, and is well worthy of study and comparison, some of the subjects being the same on both. But it has only Latin letters (some words in Latin, others in old Scanian Danish), and is dated by Wimmer at about 1230. In addition hereto, Prof. Petersen has engraved four other old fonts used by the author in his investigations.

My readers, perhaps, know that there are many rune-rusted fonts in Scandinavia, only two in England. But what makes this Bornholm treasure—the only one in the island—so remarkable is the curious fact, independently pointed out some years ago by three Northern runologists—Profs. Carl Säve, Leffler, and Wimmer—that the words are in the early dialect of Gotland, where indeed it was probably carved. The fine stone of that commercial centre was often exported in the middle ages, sometimes with the work upon it “ready-made.” We have even a runic grave-minne in the Swedish province of Upland, which expressly states that it was brought from Gotland and raised over the deceased. Wimmer fixes the age of this Bornholm relic at the last half of the thirteenth century. It is true that our Bornholm “dipstone” was published long ago, in 1827 (*Antiquariske Annaler*, Kjöbenhavn, vol. iv.), by C. Thomsen, with a comment on the inscription by Finn. Magnussen, and two copperplate engravings; but the drawings were poor, the runes often blundered, and with many lacunae. Nobody could, therefore, handle it with any confidence. We owe the clever recovery of the staves and the faithful and beautiful pictorial treatment to Prof. Wimmer and his gifted artist. However, this first attempt was in the infancy of Northern archaeology, and was better than nothing. We

stand on the shoulders of our fore-goers, and have entered into their labours, and learn even from their errors.

Besides the usual strange nondescript decorative carving below, the upper bowl gives a life of Christ arranged in compartments, each spanned by a tri-lobed arch, cut off from its neighbour by a pillar. A charming effect is gained by each pillar having its own character. Every column, base, and capital shows variety of tasteful ornamentation. The scenes pictured are: (1) the annunciation; (2) the meeting of Mary and Elizabeth; (3) the birth of Christ; (4 and 5) the coming of the three Kings on foot, with their gifts; (6-8) their return on horseback, bearing branches; (9) the scourging of our Saviour; (10) He is led away, bound; (11) the crucifixion, Christ in profile, draped from head to foot, stands close to the cross, held by one executioner on the left, while another on the right holds a hammer and a large nail.

We have here precious materials for students of olden art, costume, and Christian symbolism. Space forbids entering into details, or discussing the language of the 431 later or Scandinavian runic characters, of which comparatively few have greatly suffered. I will only speak of one group, the first panel-scene and its explanatory text, partly as a specimen, and partly because we here meet something uncommon. The runes say:

“PITA IR SANTI GABREL OK SEHP I SANTA MARIA AT HAN SKULDIBARN FYPA.”

THIS IS SAINT GABRIEL, EKE [and, who] SAID TO-SAINTE MARIA THAT HO [she] SHOULD a-BARN [child] FEDE [bear].

Gabriel, winged, has a rayed nimbus; his right hand holds a sceptre. (Mary and the attendants have the simple nimbus, Christ always the crucial glory. The three magi are crowned, without nimbus.)

Most curious, perhaps unique, is the conventional representation of the Divine dove. It descends on the head of the Virgin, not into her ear. But no one would suspect it to be a dove at all. It is, in fact, a round ball, from which issues a staff, both before and behind. Now this is only the wear and tear of the usual symbol. The body of the bird has become a round centre, the lower staff its neck and head, the hinder rod its tail. Also, in the next compartment, where she stands embraced by Elizabeth, exactly the same debased symbol enters the top of St. Mary's head.

Written last of all is the name of the excellent sculptor, Sihrafr Mesteri, Master Sihraf. This name is found on a dozen runic monuments in Gotland and other parts of Sweden. So far as I know, it does not occur in any other Scandogothic land.

Several other runic monuments are mentioned incidentally in the pages before us. Among these is an early Christian grave-memorial at Valleberga in Scania, of special interest to Englishmen. It tells us of the two men there commemorated that

“PER LIKIA I LUNTUNUM”

THEY LIE IN LONDON,

just as other Scandinavian rune-stones speak of Bath, Dundee, and other places in different lands. It was found in 1867; and, in 1868, I engraved and published it in my *Old N. Run. Mon.*, vol. ii, p. 820 (see also vol. iii, p. 350). I there showed that London was certainly the proper translation of this Luntunum; and at p. 9 of his work Prof. Wimmer accepts my attribution as quite correct.

I do not profess to agree with Prof. Wimmer in all he has said, for no book is faultless; and I differ from him as to several vital questions, both as to runes and linguistics. (Besides which, he has given no index.) But all this has nothing to do with the matter. His exhaustive

monograph does him honour as a learned runic-smith, and shows the patience and talent he has devoted to the decipherment of the doubtful marks, as well as his skill in expounding their meaning in the light of modern speech-lore. I, therefore, have pleasure in heartily recommending this elegant volume to all interested in the traditions with which it is connected. Those who are fascinated by rune-craft will learn much; those who follow the attractive and daily spreading science of Christian picture-writing will find here a plentiful harvest. The latest British additions to this store are Allen's *Christian Symbolism in Great Britain and Ireland*, and the book by Miss Margaret Stokes, on *Early Christian Art in Ireland*.

GEORGE STEPHENS.

### NOTES ON ART AND ARCHAEOLOGY.

THE fourteenth exhibition of the Nineteenth Century Art Society will open next Monday, February 13, in the Conduit Street Galleries.

MESSRS. CASSELL & COMPANY are about to publish, in serial form, a *Pictorial Scrap-Book*, which will contain about 3,000 pictures, including natural history, historical, biblical, and general subjects. The first monthly part will be published on February 24.

MESSRS. VIRTUE have sent us a proof impression of the plate which appears as a frontispiece in the February number of the *Art Journal*. It is an etching by Mr. Macbeth Raeburn, after one of Mr. J. Pettie's simplest and most effective pictures—“Ho! Ho! Old Noll!” which was to be seen in the jubilee exhibition at Manchester last year. The reproduction is a good piece of work, being particularly successful in its lights and shadows.

THE plate chosen by the Council of the Art Union for the current year is a line engraving by the veteran, Mr. Lumb Stocks, of Mr. J. B. Burgess's picture of “A Spanish Letter Writer.” The subject tells its own story and ought to be popular, though we fear that the Art Union will never again reach its highwater mark of prosperity, attained in 1875 and 1876 with its two prints after Maclise's “Meeting of Wellington and Blucher” and “Death of Nelson.” Of more recent years the most successful issue seems to have been Frith's “Road to Ruin.”

### THE STAGE.

#### STAGE NOTES.

WHEN the “Woman Hater”—Mr. Lloyd's farcical comedy at Terry's Theatre—has run its course, its place will be taken by a piece of serious interest, in which, of course, Mr. Edward Terry will himself appear. We are glad to hear that Miss Rose Norreys and Miss Maude Millett are engaged for this production.

“CUPID'S MESSENGER,” by Mr. Calmour, is immediately to precede—if, indeed, it is not already preceding—“Partners” at the Haymarket. “Wet Paint” was probably put up hurriedly and never destined for a long run.

MR. EDWIN CLEARY'S “Mirage”—a new piece in four acts—was appointed to be performed at a matinée at the Princess's on Thursday.

MISS MARY ANDERSON'S season at the Lyceum will not extend quite to the time of Mr. Irving's return. It ends before the close of March, and, during its course, the lady will have presented nothing but the “Winter's Tale.” Miss Anderson contemplates another tour in America.

THE Olympic revival of “The Ticket of Leave Man” is immediately to suffer—so we understand—by the withdrawal of Mr. Henry Neville, an excellent Bob Brierley, but one

\* *Dübefonten i Åkirkeby Kirke*. Fol. Kjöbenhavn, 1887, Gyldendalske Boghandel. Pp. 84.



whom certain critics rather rashly regard as the only Bob Brierley possible. There will, however, remain as very notable features of the performance—during the limited time still allotted to it—the garrulous landlady played by Mrs. Stephens and the Jem Dalton of Mr. Willard, which is allowed on all hands to be as strong a thing as any which this most capable and interesting actor has yet done. Apropos of Mr. Willard, it is worth mentioning that he is a possible tenant of the St. James's Theatre after Mr. Hare and Mr. Kendal vacate the place this summer.

UNDER the title of "Love and Half-pence," an ingenious comedietta, by Mr. William Poel, was brought out at St. George's Hall on Tuesday in last week. It is in some measure an adaptation from a French play, of which a version by the late Mr. John Oxenford was produced nearly thirty years ago. But the piece, as it now stands in Mr. Poel's name, contains a somewhat different list of *dramatis personae*; and, to judge from at least one or two jesting allusions which the last generation would never have understood, has been written "up to date." It was interpreted last week by Mr. Poel himself—who played very appropriately, with a good deal of dry humour; by Mr. Hinton Grove, the latter part of whose performance was decidedly entertaining; by Miss Hepworth, who is safe and sympathetic; and by Miss Mary Dickens, who played with extreme freshness, heartiness, and fun. The young lady has perhaps hardly been cast for a comedy part before; yet this was quite the best thing we have thus far seen Miss Dickens do. And it is a line in which she may most reasonably be encouraged to, in some measure, devote herself.

## MUSIC.

### RECENT CONCERTS.

MDME. DE PACHMANN (Miss Maggie Okey) gave a pianoforte recital at Prince's Hall on Monday afternoon. She commenced with Brahms's Sonata in F minor (Op. 5), a work which makes heavy demands on the performer. The lady's rendering was in many points satisfactory, but at times lacking in breadth and energy. The rest of the programme consisted of a number of short pieces, and these were given with finished technique, charm, and refinement. In Schubert's beautiful Impromptu (Op. 90, No. 3), in Henselt's "Si oiseau j'étais," in Liszt's "Au bord d'une source," and in her own pieces she fairly won the hearts of her hearers. It may be thought that Mdme. de Pachmann was treading on dangerous ground in attempting some Chopin pieces, and especially the Etude in thirds—the beauty and poetry of which was first revealed to us by her husband; but she achieved a brilliant and well-deserved success. Mdme. de Pachmann owes, no doubt, much to her husband, and his influence may easily be traced; yet she has character and merits of her own. There was a very large and appreciative audience.

At the Popular Concert on Monday evening a quartet of Haydn's was substituted for that of Brahms in C minor. Mdme. Norman-Néruda had slightly injured one of her fingers, and had been unable to rehearse the modern composer's work. Of Haydn's eighty-three quartets there are certainly many which are child's play to such accomplished artists as Mdme. Norman-Néruda and her associates; but there are others which stand quite as much in need of rehearsal as those of Brahms. We say this because there are musicians who look down with pity—not unmixed with contempt—on Haydn's art-work, and who from one work would have us learn all. Haydn, at his best, is by no means to be despised. Mdme. Frickenhaus was the pianist, and played Schumann's Sonata in G minor.

The lady really only touched the surface of the work. Excellent fingers she possesses, and in pieces of a lighter character they are of great service to her; but, in a rendering of Schumann's compositions, if once technique gets the upper hand, the music loses much of its charm and nearly all its meaning. The public seem, however, to have enjoyed the performance, for an encore was demanded. Mdme. Frickenhaus gave some modern piece with grace and finish. The concert concluded with Beethoven's ever-popular Septet.

Mr. Henschel, taking time by the forelock, gave an In Memoriam Wagner concert (No. 12 of his series) last Tuesday evening at St. James's Hall. The programme commenced with Beethoven's "Eroica." The performance, on the whole, was a very careful one. The March was taken slightly faster than usual, but we think it an improvement. The Scherzo lacked crispness, and the Trio was hurried and hazy. The Wagner selection included the usual "Tristan" pieces, the Siegfried Idyll, the "Parsifal" Prelude, and the Kaisermarsch, some of them given with considerable effect. But let us say one word about the scheme itself. Every true Wagnerite knows that the performance on a concert platform of excerpts from the music-dramas is contrary to the preaching—if not to the practice—of the master. They are heard there at a great disadvantage. One must not, however, be too ideal. It was by giving detached movements from Beethoven's symphonies, even at the Paris Conservatoire, that the French public first learned to understand the mighty genius. But in giving excerpts some care should be had in the arrangement. On Tuesday there was a want of contrast in the first three; and, though there was plenty of it in the Kaisermarsch, that piece always appears to us quite out of place in the concert-room. And once more Wagner, with these disadvantages of place and position, was put before the audience just after they had heard one of Beethoven's finest symphonies. Richter's plan of putting a Beethoven symphony at the end is, we think, a wise one. No one can touch the Bonn master in his own department; and Wagner's music without his drama has an unequal chance after the older master.

Miss Esther Barnett, a young and talented pupil of Mr. T. Wingham at the Guildhall School of Music, gave a pianoforte recital at St. James's Hall on Wednesday afternoon. She played Bach's Italian Concerto and his Fugue in A minor with great nimbleness of finger. Her reading of the C minor Variations of Beethoven, if neat as to technique, was somewhat affected, and there was not good contrast of tone. In a number of short pieces by Mendelssohn, Bennett, Chopin, &c., she was heard to much advantage. Her strong points are her elastic touch, and her delicate and refined style of playing. She ought to develop into a first-class pianist. An unusually large audience were liberal in their applause, and her effective rendering of a Barcarolle by her master resulted in an encore.

J. S. SHEDLOCK.

### MUSIC NOTE.

THE prospectus of the seventy-sixth season of the Philharmonic Society is an interesting one. Mdme. Schumann is announced to play Chopin's F minor Concerto at the first concert, March 15. During the season Herr Edvard Gieg will play his Concerto in A minor, and conduct a new orchestral work; M. Charles H. Widor will conduct his "Music to a Walpurgis Night"; and M. Tschaikowsky will make his first appearance in England, and conduct a new work of his own. The season, consisting of seven concerts, will end on June 16. Mr. F. H. Cowen will be the conductor.

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